

THE ECLECTIC REVIEW,

FOR MAY, 1816.

- Art I. 1. *Review of the Present ruined Condition of the Landed and Agricultural Interests.* By Richard Preston, Esq. M. P. London, 8vo. pp. 64. Law and Whitaker. 1816.
2. *Thoughts on the present Crisis, in a Letter from a Constituent to his Representative.* 8vo. pp. 116. Ridgway and Sons. London 1816.
3. *An Inquiry into the Causes of the High Prices of Corn and Labour, the Depressions of our Foreign Exchanges, and High Prices of Bullion during the late War; and Consideration of the Measures to be adopted for relieving our Farming Interest from the Unprecedented Difficulties to which they are now reduced, in consequence of the great Fall in the Price of their Produce, since the Peace; with Relative Tables and Remarks, &c.* By Robert Wilson, Esq. Edinburgh, 8vo. pp. 87. 1815.
4. *Thoughts on the Character and Tendency of the Property Tax, as adapted to a Permanent System of Taxation.* By the Rev. George Glover, A. M. Rector of Southrepps, Vicar of Cromer, and Chaplain to the Most Noble the Marquis of Buckingham. Norwich. 8vo. pp. 41.
5. *The State of the United Kingdom at the Peace of Paris, November 20th, 1815: respecting the People; their Domestic Energies; their Agriculture; their Trade; their Shipping; and their Finances.* By George Chalmers, F. R. S. S. A. 8vo. pp. 16. London, 1816.

WE have transcribed the titles of several of the productions of the day, as presenting a specimen of the sentiments which prevail among the best instructed of our countrymen, on the present state of the nation.

In one or two points they all agree. They all complain that the people are in a state of great privation and misery; and they are all of opinion that as enormous taxation is the principal cause, so it ought to be effectually and immediately redressed. When we say all, we must, however, make a single exception; namely, that of George Chalmers, who is fully convinced that the nation never was in a state of greater prosperity. And how does the

reader think he proves it? Why, by proving that the nation never paid so many taxes! As if a man who is kept at the point of death by excessive bleeding, should be proved to be in the greatest health and strength, by the quantity of the vital fluid which he is made to lose! He proves it also by the quantity of land we have in cultivation; the quantity of shipping we possess; and the quantity of goods we export. But this exhilarating writer should not have forgotten one thing; of which we beg leave to remind him. A man may do a great deal of work, without being much the better for it. When a poor slave in the West Indies is tasked and scourged, to more work, and more work, till the blood trickle to his heels, he may all the while be allowed to eat what is hardly sufficient to preserve life in his body. If this may happen to one man, it may happen to any number of men, to a nation. What does it benefit a nation, if it works and toils, cultivates more land, builds more ships, exports more goods, but is not allowed to keep what it produces? if more is taken from it, as fast as it produces more? May not the productions of a nation rise, in this way, to any excess, and yet the poverty and misery of the people continue extreme? Mr. Chalmers, therefore, is in a miserable mistake, when he supposes that what the people *produce*, is an infallible test of their prosperity. They may be only so much the more wretched for what they produce, if they are condemned to see the greater part of it taken away from them.

One would think it were so easy to know this, that no man would be so blind as to overlook it. But we all know how far strong wishes can block up and bar the approaches to the mind. And there are some minds that are very easily governed by their wishes. Now George Chalmers has been at some pains to let the world know his wishes. He wishes that the people should never dare to complain. However treated, they should always think themselves happy; always praise their governors. They should never think of their sufferings, but always of something else. If they are starving for want of bread, they should only think of the glorious amount of taxation. When squeezed in the tax press, till the life is ready to start from their bodies, they should think all the while of the wonderful extent of their exports.

Concerning the happiness or the misery of others, there are persons who can very easily satisfy themselves. Concerning the happiness or the misery of those who are called the people, there are a great *many* persons who can very easily satisfy themselves. Mr. Chalmers, it seems, never can be without a reason to convince him that the people are happy; never can be at a loss for an argument to assure the people they ought to count themselves happy, and deserve only punishment if they are guilty of complaints. In his list of human vices and crimes, complaint against Government stands at the very top.

Great as the number of persons are who have given their thoughts to the public, upon the present very remarkable crisis of British affairs, Mr. Chalmers stands almost, if not altogether, alone. Other men seem to be very generally of opinion, that notwithstanding the wonderful amount of our taxes, and the wonderful amount of our exports, the nation, somehow or other, is suffering, and suffering lamentably. They seem to think, also, that the nation should speak out about their sufferings; that they should set about the discovery of the cause; and having found it, that they should labour for its removal. Concerning the cause, as well as the remedy, there is, of course, great difference of opinion. But there is some advantage in having obtained so general an acquiescence in the existence of the evil; in having at last obtained an acknowledgement, so contrary to the doctrine of the Pitt school, that great exports and enormous taxes are far from being certain signs of a nation's prosperity. We have been so long under the dominion of this doctrine, which has not been a mild dominion, that we cannot help congratulating both ourselves and our countrymen upon the prospect of a change. When men suffer to a certain degree, almost any thing in the shape of change is welcomed as a token of relief.

In the accounts which, both in pamphlets and parliamentary speeches, are held forth to the public, of the present distresses of the country, we find the calamities of the agricultural interest, including the landlords and labourers, as well as the farmers, almost uniformly occupying the foreground. On this subject we fear the public are in some danger of being misled. We fear that by the excess of their attention to one portion of evil, they may be induced, partially at least, to overlook another; and have recourse to partial and hurtful remedies. The agricultural portion are not the only suffering portion of the community. But the agricultural portion are the most powerful, because they include the noblemen and gentlemen; and they can make by far the loudest noise, because they compose the whole of one of the houses of parliament, and a great majority of the other. This power of theirs makes it greatly to be apprehended, that they will devise some remedy for themselves, at the expense of the rest of the community: that they will make a law, which will indeed put money in their own pockets, but which will do so only by taking it out of the pockets of others. This is what they did last year, when they made a law, in defiance of the petitions and the tears of the people, for the express and declared purpose of making corn dear. This was not only a law to tax the people for the benefit of landlords; to tax them unjustly, and tax them cruelly; but it was a law to lessen the productive powers of the country, and to diminish the return of capital in every branch of national industry. It was therefore a

law which could not lessen, it was a law which could do nothing but augment, the aggregate of the distresses which bore upon the community.

The same people who acted as the prime movers in that grand specimen of ignorant and selfish legislation, are again at work. They are endeavouring to increase the same evil. They want to frame other and stronger laws for making corn dear; and the danger is alarming that they will succeed. How can it fail to be alarming, when the people who are called upon to make corn dear, are the sellers of corn—the persons whose incomes are to be increased by every fraction which they add to the price of food!

What these people are loudly proclaiming is, that the farmer must obtain relief. He will otherwise be ruined, they tell us; and then, lo! the ground will wholly cease to be cultivated, and we shall be all left to starve.

When people carry out their arguments to conclusions so extravagant as these, we may rest assured that they are not governed by reason, but hurried on in the pursuit of some ends, by passions which obscure their reason. If there is only a slight falling off in the quantity of corn produced, will not the price rise so high, as to draw capital from every other employment, till the demand is satisfied? Suppose the present agricultural capital to be diminished, this is an event which must of necessity raise the profits of agricultural capital; and the moment these profits rise above the profits of capital in other employments, capital will begin to leave them, and flow into agriculture. This is stated merely to show, that when they try to frighten us with a total loss of food, unless we follow their schemes for relieving (as they call it) the farmers, they only hold up to us an ill-formed scare-crow, which has nothing in it of terror but the name.

When they proclaim the necessity of relieving the farmers, we are ready enough to admit that there is great distress; and wherever there is distress, we would bestow relief, as far as lies in our power.

But first let us see clearly what relief to the farmers really means. Let us see what it is that distresses the farmers. And let us take care that we are not deceived and abused upon this head. Is it meant to be said, that the price which is got for the produce which the farmer raises, is not sufficient to bring back to him what it has cost in the raising? This is not pretended; and if it were, it could be proved not to be true: for there is this peculiarity in the raising of corn, that in proportion as the price of it falls, the cost of raising it falls. The cost of raising corn consists almost entirely in food, or in what is equivalent to food; it consists in the seed, in the food and value of the labouring cattle, and in the food of the agricultural servants; for all

that part of their wages which does not consist in food, is a trifle in the amount of agricultural expense.

The fact then is, that the same quantity of food expended in the raising of corn, will produce exactly the same return in corn now, that it did when the price of corn was the most extravagant. The farmer, after deducting the quantity, or the value of the quantity, consumed in raising his crop, has the same surplus of corn to dispose of; but this surplus he cannot dispose of for the same price. What then is the consequence? It is very plain, and we entreat the reader to mark it well. It is not that he cannot carry on his business; for his business produces to him, after paying his expenses, the same surplus in corn as ever; but as this surplus cannot be sold for the same money as before, he cannot afford to pay the same money-rent to his landlord, nor the same taxes to the Government. To be sure, if he is bound by a lease to pay the same rent, and the landlord compels him to pay it, he will be distressed. But this alone (if the taxes are lessened) is the cause of his distress: this, and nothing else. What then will happen, if the Legislature gives him the relief for which the landlords are calling; that is, makes a law to render corn dear? Why this, and this alone, that the farmer will be able to pay to the landlord the accustomed rent. All that is to be taken from the public, is to be given to the landlord. Turn it which way you will, to this it always comes in the long-run. What the landlords are labouring with all their might to procure, is a tax to be laid upon the rest of the community, of which the proceeds are to be placed in their pockets; a tax, not direct indeed, not taken out of the pockets of the people, and put at once into the pockets of the landlords; but a tax which passes by a few turnings and windings, through a bit of a labyrinth, to the pockets of the landlords; a tax in some measure concealed; a sort of a clandestine tax. If a tax, however, must be raised upon the rest of the community for the benefit of the landlords, far better would it be to levy it directly. There is no way in which they can be enriched at the expense of the community, so detrimental to the community, as by laying duties on the importation, and granting bounties on the exportation of corn. Abolish these duties and bounties; let us get corn wherever it is cheapest; and in order to satisfy the landlords, lay a tax upon bread, the proceeds of which you distribute among them in proportion to their estates. In comparison with the present system, this will be advantageous to the public. This will not injure the community farther than the money paid. In compelling you to raise corn with a far greater consumption of labour than that with which you can import it, there is a waste of labour, which is gain to nobody; which is a loss to the nation conjointly, totally distinct from the loss which is imposed upon the rest of the community for the

benefit of the landlords. It is a loss in addition to that oppression; a loss from which you are altogether free, when you only pay a tax upon your bread, and are preserved from restrictions in your corn trade.

What the landlords modestly demand, is an absolute monopoly: but a monopoly not of an ordinary sort. All monopolies are mischievous. But if the mischief of all other monopolies were combined in one aggregate, it would be trifling compared with the monopoly of the fruits of the earth. The monopoly of all other commodities affects only the consumer; and what he pays, very often another gets. A monopoly of the fruits of the earth, affects *production*, and that through all its departments; devotes a portion of labour in absolute waste (a portion of labour which might otherwise be saved) to every production of human industry. The monopoly of another commodity can, at the worst, consume unnecessary labour in that one commodity solely. The monopoly of the fruits of the earth causes an unnecessary consumption of labour in every thing that is produced.

That wise man and great legislator, Mr. Western, after a long speech, exhibiting a picture, with the highest colouring which his brush could lay on, of the distresses of the farmers, that is to say, the cruelty with which they had been pressed by their landlords for rent, and by the Government for taxes; (for that is the name to call it by; that is the source of the distress, and nothing else;) comes forward with a long string of propositions for prohibiting, by high duties, the importation of tallow, of hides, of flax, of seeds, of corn, of every thing, in short, which is the produce of the soil; in other words, proposes a law for rendering the produce of the soil a close monopoly in the hands of him, and his brother landlords! And not content with that, (showing that there is no limit to the sums which they would gladly take from their fellow citizens,) he proposes that the landlords should get a bounty for sending corn out of the country, at the same time that they prohibit it from being brought in: that is to say, they want *two* sorts of taxes to be levied on the public for their benefit; one, a tax to be paid indirectly through the price of the corn; another, a direct tax, to be paid expressly for the purpose of making the corn dear. Is it possible that such legislation should yet be heard of in a country where philosophy has at any rate a few friends? One of the best of our political economists, meeting in the streets another, on the day subsequent to the delivery of the ever famous speech and propositions of Mr. Western, began by holding up his hands, and asked, if any person could believe that one book on political economy had ever been published in this country? It was not, he said, the speech of a man like Western, that excited any emotion, but the reception it met with in the whole of the honourable house. Before this article can

reach the eye of the reader, the question will, for this time, have received its decision ; and those who have to decide upon it, will, we trust, have given a specimen of wisdom and virtue, which the tone of the assembly, on the first and second nights of the discussion, compel us to expect with some misgivings.

The relief which the farmer wants, is relief from taxes, and relief from rent. The landlord, as owner of the soil, is of course entitled to no more than the soil can produce ; is not entitled to have the price of what it produces raised artificially for his benefit ; if he is entitled to the benefit of all these natural and unavoidable causes which *raise* the price, so are the people entitled to the benefit of all those natural causes which diminish it ; and if this is not allowed, the price of corn must go on in a course of perpetual augmentation, being always allowed to rise, but never permitted to fall. The Legislature, therefore, ought to tell the landlords, that they must content themselves with a diminished rent. And to afford the only other point of relief which is requisite, they ought to retrench the expenses of Government to a very small proportion of what it has cost for many years, (for the real and useful expenses of Government are very small,) and thus free the farmer from every tax beyond what he paid when his corn was as cheap as it is now. This is the only way to relieve him without injuring the country. If Parliament relieve him in this way, it will do a great deal of good : if it relieve him in any other way, it will do a great deal of evil.

We are next to remark, that nothing but the mere partiality of selfishness could lead the agricultural people to think that theirs are the only sufferings at this time in the country. Nothing but that narrow feeling which leads a man, or a body of men, especially if it is a powerful body of men, to think that the concerns of all the rest of the world, saving and excepting only themselves, are of no consequence at all, could prevent them from seeing that the mercantile part of the community are in a state of suffering, between which and that of the agricultural world, it would be difficult to declare the preponderance. Of the destruction which the property of the country has suffered by the waste of Government, the merchants undoubtedly have borne their share. Of the greater part of manufactured commodities the price has fallen, in a ratio approaching to that of agricultural produce. But what is a great deal worse than a fall of price, the merchants, failing of a market at home, have greedily sent commodities abroad, till they have glutted all the markets, and can get from them either no returns at all, or very inadequate returns, being either obliged to let their goods rot in foreign warehouses, or sell them for one half of what they cost. The quantity, therefore, of mercantile distress, is very great, and the diminution of mercantile capital probably not less than that of agricultural capital ; especially

when it is considered, as it ought to be, that the distresses of agriculture have lasted only for two years ; the distresses of the merchants have lasted ever since the interruption of commerce by Mr. Perceval's famous Orders in Council, and Bonaparte's Berlin Decrees ; at which time it may be remembered, that Lloyd's Coffee-House was rendered desolate, and a small residue out of the whole body of merchants connected with the trade of insurance, escaped bankruptcy. What was done, in that case, or what could be done ? Was a proposition made, or would it have been borne, to tax the rest of the community, by a law compelling every man to insure to a certain amount (for people are compelled to buy bread) and to insure at a certain rate, whether they had goods to send abroad or not ; for in regard to the tax, and the object of it, that makes no difference ? To relieve them of taxes, along with the rest of the community, would no doubt have been good. To afford them expeditious and cheap procedure at law, for the adjustment of their differences, would have been eminently good. Nothing else could be done to benefit them, which would not at the same time operate to the detriment of others, and as regards the community, a still more serious detriment. Not so much as that was done for them. Not any thing was done for them. Why then should the community be injured for the benefit of the owners of land ? One thing is to be noticed : the land-owners have the power to do what they please ; the merchants have not. Hence, it is the virtue of the landlords, if they abstain.

But it is not the agricultural and the mercantile interests only that suffer. When the agricultural and the mercantile interests suffer, all that part of the community, without exception, whose dependence is upon agriculture and traffic, suffer along with them. But agriculture and traffic divide the industry of the country. Of the community, therefore, the whole of that part which depends upon industry, that is the industrious part, are in a correspondent state of suffering. Of the whole community, the part which lives upon taxes, is the only part that is happy ; the holders of government stock, and the officers of government, whether supreme or subordinate, whether military or civil, whether judicial or administrative. As they receive the same sum of money annually, when that money has become a great deal more valuable ; when it can purchase a great deal more food, purchase a great deal more of almost all sorts of commodities, maintain more servants, more horses, and more dogs ; they are a great deal better off ; a great proportion of what others lose, they gain. It is, therefore, clear, that this source of misery should be lessened to the utmost. It is clear that the interest upon the national debt should be reduced. It is still more clear, that the emoluments of the officers of Government should be reduced ; and not less so, that the

number of these officers should be reduced, and brought as low as consists with the performance of the services which it is the business of Government to render.

The misery and distress of the country, are denied, it seems, only by Lord Castlereagh and Geo. Chalmers. Therefore, we consider it as a fact fully established. We have shewn, we think undeniably, unless, perhaps, to such persons as Lord Castlereagh, George Chalmers, and Mr. Western, that the reduction in the price of corn is not the cause of the nation's calamities. We shall therefore assume this point also as proved. Hence, two questions now remain, and they are these :

First, What is the cause of such calamities ?

And next, What is the remedy for them ?

About the cause, it does appear wonderful that there should be any difference of opinion. Let us ask, What has happened ? To which of all the sources of calamity incident to a nation, have we been exposed ? There is the Scriptural enumeration—Famine, Pestilence, and the Sword. Assuredly, it is to none of these ; for instead of famine, it is repletion of which some of us complain ; and instead of feeling the sword of others, it is our sword which has been at work upon them.

What then is—or what can be, the cause ? What every body complains of, is *poverty*. *This* is the evil. But of the production of this evil we defy the sons of Adam to discover any other cause than the following : namely, the destruction of the national property by the Government, and in some, though a far inferior, degree, the derangements of business by the war. How can it be imagined that the enormous, the unheard of, the incredible expenditure to which this nation has been subjected by the operations of Government, should not have produced the effects which we behold, which we lament, and under which the nation languishes and mourns ? The wonder is, not that it has produced such effects, but that it has not produced them in still greater measure, and at a much earlier period. The miracle is, that the productive powers of the country have been so long able to keep pace with the destructive powers of Government ; have been so long able to save the nation from feeling the stings of increasing poverty, notwithstanding the immense and increasing mass of property which the Government annually consumed ! During a period of scarcely twenty-five years, the Government has actually expended more than *one thousand nine hundred millions sterling* ! Only think of *one thousand nine hundred millions* abstracted from the property of this people, in the course of twenty-five years ; and wonder at their poverty if you can ! Only think of the virtue and industry of this people having created, in the course of twenty-five years, *one thousand nine hundred millions of property*, to be taken from them ! to be consumed by others,

and not by themselves! a property for which they laboured, but with which they were allowed neither to increase their riches, nor add to their enjoyments! excepting as far as the pleasures and profits of war extended. These are the compensation! These, we hope, the nation will duly appreciate! In these we are to look for our return! Our people suffer; the means of employment are diminished; that is, part of our capital is lost; we are tortured by all the miseries of a people dropping into want. But, on the other hand, we have to look at the pleasures and benefits of the war; of a twenty-five years' war. Let them not be forgotten. Let the due value of them, never, never be overlooked. May the Great Director of minds guide this people to a true estimate of their gains by the recent war! From what endless miseries in future might our country then be redeemed!

Having pointed out a cause surely adequate to the lamented effect, having pointed out the only cause which can with a shadow of reason be assigned, we leave it to the reflections of our readers, (it surely deserves the serious reflections of us all,) and pass to the next inquiry, on which also we have little power to enlarge; namely, what is the remedy most applicable to the alarming disease?

We might, with firm confidence, in the first place, declare a number of things which are not the remedy. A standing army of one hundred and fifty thousand men in time of peace, or of one half of that number, is no remedy for a nation diseased by exhaustion. An expense, exclusive of army, navy, and ordnance, of little less than four millions *per annum* by Government at home, is not a cure for the diseases of a nation reduced to wretchedness by taxation and loans.

The remedy must be found in the very opposite of all this. If a man is brought to the point of death by excessive bleeding, cease the destructive operation, and if the constitution is not too much impaired, it will recover itself. If the nation is reduced to poverty and distress, by the excessive expenditure of Government, put an end to that ruinous procedure, and the nation is not yet so impaired as not soon to re-attain its prosperity and happiness. Nor is it enough, that this little *item*, and that little *item*, should be retrenched, while the great body of the thing remains entire. The great body of the expense should fix the attention of the nation. It is the size of the mass that proves the nature of the power by which it is aggregated, and the effects which it cannot fail to produce. It is the body of the thing, the mass, in its totality, that must be taken in hand, and dealt with neither faintly nor treacherously. Government ought to be no longer a source of impoverishment to the nation; a great instrument to destroy property, as fast as it is created; and however the nation may toil and produce, keep it always needy, always

in pain. The services which it is the business of Governments to render, the services in the rendering of which their whole utility consists, require but a trifling expenditure; and strictly to that measure ought the expenses of Government to be confined. The expences of government are only a means to these services as an end. The end and the means ought to be proportioned to one another. If the useless expenses of Government, if the money which it consumes beyond what the services of Government require, were made out of nothing, if it were rained from heaven, like manna upon the camp of the Hebrews, we might be content to see it expend as much as it pleased, unless we saw its expenditure directed to the ruin of our liberties; (a direction, by the by, which the excessive expenditure of Government can hardly fail to take;) but unhappily every thing which Government spends, belongs to somebody else, and cannot be given to Government without being taken from the owners. Now this is horrid, that one set of men, under the denomination of Government, should be allowed to take from other men what belongs to them, only that they may spend it for no good; for nothing for which the other men are the better. This is the interior, essential description of pure injustice. This is the genuine sacrifice of one man to another; and if allowed to be practised by other men among themselves as it is by Governments towards all, would be the destruction of human society, and of the human race.

Our case is far from being mysterious. There is a great mass of suffering; and this, with the exception of those who live upon the taxes, is universal. The nation has suffered some great calamity. The land mourns. When we ask for the source of the evil, we easily discover one; and our utmost search can discover no more. But that one, it is plainly seen, is fully sufficient to account for all the melancholy effects. We have been rushing on for a space of nearly five and twenty years, consuming annually at the hands of the Government, such a portion of property created by the people, as the world never saw consumed by any Government before. It ought to have been foreseen, that the moment the pace of consumption at the hands of Government outran the pace of reproduction at the hands of the people, misery, intense misery, would ensue.

Had the pace of destruction at the hands of Government not outrun the pace of production by the hands of the people, would no evil have been done?—Yes! abundance of evil would have been done; but it would not have existed in quite so visible a form. No feature of wretchedness, entirely new, would have arisen. The pain would have been of an old, habitual kind; and the people would, therefore, have been much less roused by it; would have been much more disposed to bear it without murmuring. There would have been less impatience, less noise, less

complaint. Ministers would have been much less annoyed, and might have gone on the usual career of expense with more ease and safety. Would this have been an advantage? In our opinion, the very reverse! For when a great disease exists in the constitution, it becomes the more dangerous the longer it lurks in the frame without being known, without exciting all the attention of the patient, and rousing him at the earliest possible moment, to the application of the specific remedy. If the people suffer no harm by the unnecessary destruction of their property at the hands of Government, though they are able every year to create as much new property as the Government destroys; then, no landlord is injured when his rents are rising, though he is every year robbed by his steward, to the full amount of this increase: no merchant or manufacturer is injured, while succeeding by excessive labour to make his capital every year more and more productive, though he is each year robbed by his clerks and servants to the full amount of the addition he has made: no man who labours for his bread, and by excess of industry and frugality has got a little surplus at the end of the year, suffers any injury, if this little surplus is annually snatched away from him by a thief!

Such is the reasoning upon which the excessive and unnecessary expenditure of Government must be defended! Such the reasoning, whatever be the external shape, more hidden or more visible, which circumstances may allow the evil to assume! No reasoning will suffice, but that which subverts all the foundations of justice and morality; and establishes the will, that is, the interest, of the strongest, as the only principle of right and wrong. We challenge, upon this point, all the advocates of misgovernment upon the face of the earth. Let Government spend so much as one shilling, without which the services due from Government might have been rendered as well, and we defy human ingenuity to produce an argument in favour of it, which will not involve a defence of every species of crime. Let the wise who are in the nation ponder upon this. Let them think of the school of morality which is set up by the numerous preachers, both in Parliament and out of it, whose favourite, or at any rate constant employment, is the vindication of expense. Is it any wonder, when a doctrine which involves the defence of every breach of morality, is so diligently propagated, and so highly countenanced, that morality in this nation should be in a lamentable state? that it should continue far below the state of civilization to which we have otherwise attained; and spread thick disgrace upon our Legislature?

Art. II. 1. *Two Tracts intended to convey correct Notions of Regeneration and Conversion according to the Sense of Holy Scripture, and of the Church of England.* Extracted from the Bampton Lecture of 1812, and published in a Form adapted for Circulation among the Community at large, at the Request of the Salop District Committee of the Society for Promoting Christian Knowledge, by Richard Mant, M. A. Chaplain to His Grace the Archbishop of Canterbury, and Rector of St. Botolph's, Bishopgate, &c. A new Edition, 12mo. pp. 96. Rivington. 1815.

2. *Baptism a Seal of the Christian Covenant: or Remarks on the Former of two Tracts intended to convey correct Notions of Regeneration, &c.,* by Thomas Biddulph, A. M. Minister of St. James's Bristol, and of Durston, Somersetshire, &c. 8vo. pp. viii. 256. Price 5s. Hatchard. 1816.

3. *An Enquiry into the Effect of Baptism, according to the Sense of the Holy Scripture and of the Church of England: In Answer to the Rev. Dr. Mant's Two Tracts,* by the Rev. John Scott, M. A. Vicar of North Ferriby, &c. 8vo. pp. 270. Seeley. 1815.

4. *Spiritual Regeneration not necessarily connected with Baptism, in Answer to a Tract upon Regeneration, published by Dr. Mant. In which is examined the Doctrine of the Church of England upon the above subject; and the Clergy of the Established Church justified in preaching the Doctrine of Regeneration to Persons who have been baptized.* By George Bugg, A. B. 12mo. pp. 172. Price 3s. Kettering, Printed. Seeley. London. 1816.;

IT is now one hundred and fifty years since two thousand pious and many of them learned clergymen of the Church of England, were compelled by the Act of Uniformity, to resign their stations in the Establishment, and in many instances relinquishing their only means of subsistence, to embrace the alternative of contumely, poverty, and suffering, rather than bow their consciences to the usurped authority of an impious faction. These conscientious recusants became nonconformists, not on the ground of any abstract principles respecting the lawfulness or the expediency of ecclesiastical establishments, but because the conditions, on which alone they could have retained their connexion with the National Church, were such as it was well known they would not, because conscientiously they could not, comply with. The Act of Uniformity was framed deliberately and expressly with a view to exclude them from the Church. It required them to declare 'their unfeigned assent and consent to all and every thing contained and prescribed in and by the book entitled, *The Book of Common Prayer and Administration of the Sacraments:*' and to subscribe *ex animo* to the declaration 'that the book of Common Prayer and of ordaining bishops, priests, and deacons, containeth nothing in it which is contrary to the word of God, and that it may be

‘lawfully used; and that they themselves would use the form
 ‘in the said books prescribed in public prayer, and administra-
 ‘tion of the Sacraments, and no other.’ With this, it was foreseen,
 the principles of many of the clergy would not admit of their
 yielding compliance; and one of the reasons assigned by the
 ejected ministers for their refusing to sign this declaration, is
 this, ‘That the book of Common Prayer *teaches* the doctrine
 ‘of real baptismal regeneration, and certain salvation consequent
 ‘thereupon.’ This was not a solitary objection, but it assumes
 a prominent place among their reasons for nonconformity; and
 proves that in their apprehension there was no room to doubt
 that the doctrine of the formularies they were called upon to
 subscribe, was that of *real baptismal regeneration* in the sense
 now contended for by Dr. Mant, as the doctrine of the Church
 of England.

As these good men had the best opportunities for ascertain-
 ing in what light the subject was viewed both by those who im-
 posed, and those who subscribed to the declaration, which so
 specifically refers to the administration of the Sacraments, and
 as they had no rational inducement to quit their stations in the
 Church, but the reasons that forbade their compliance with this
 authoritative requisition, it would seem very strange that they
 should be under any mistake as to the real import of the lan-
 guage of the Church in the prescribed ritual. And if they were,
 it was still more strange that no benevolent attempt was made
 to convince them of their error by those who could so easily
 have removed at least this objection, by simply denying the as-
 sertion on which it rested. It is, however, not a little remark-
 able, that after the lapse of a hundred and fifty years, the va-
 lidity of this reason, assigned by those pious clergymen for their
 nonconformity, should be virtually called in question by minis-
 ters of the very Church from which the former were ejected;
 and that one of those very doctrines, for objecting to which they
 became Nonconformists, should now be denied to be the doctrine
 of the Church of England. So then, all parties have laboured
 under a mere mistake; for the formularies of the Church in-
 volve no such notion as the majority, to say the least, of her dig-
 nitaries and officiating ministers, have during this period been
 subscribing to, and persisting in, and promulgating both from
 the font and the pulpit, in almost every parish throughout the
 kingdom. And the mode of reasoning by which it is attempted
 to establish this singular fact, is not less remarkable. The ar-
 guments by which Dr. Mant’s quotations and statements are
 met by Mr. Biddulph and Mr. Scott, may, without any inten-
 tional misrepresentation, be stated thus: 1. The doctrine con-
 tended for by Dr. Mant, ‘is not the doctrine of the Bible’
ergo, it cannot be the doctrine of the Church of England. 2.

The doctrine of Dr. Mant is not *fairly* deducible from the articles of the Church, and the Church cannot be inconsistent with itself: *ergo*, it cannot be the real meaning, unequivocal as the language may be, of her ritual. 3. The doctrine of Dr. Mant is inconsistent with the sentiments of Bishops, Martyrs, and Reformers of the Church, as well as with our own belief who have subscribed our *ex animo* assent and consent to all and every thing in the Book of Common Prayer: therefore—and Oh that those misguided nonconformists had reasoned thus!—it cannot be the doctrine of the Church of England.

Mr. Biddulph alleges, as a further objection to Dr. Mant's doctrine, as he terms it, that 'he considers it to have a very dangerous tendency.' So did the Nonconformists; but what has this to do, in determining either the truth of a doctrine or the question of fact, as to its being the doctrine of the Prayer book? Dr. Mant considers Mr. Biddulph's sentiments as no less dangerous in their tendency. Let the doctrine, however, be shewn to be agreeable to the dictates of Divine truth, and its tendency cannot be dangerous. But the doctrine may be both untrue and pernicious, and yet—we speak as of hypothetic possibilities—it may nevertheless be the doctrine of the Church of England. What then is the state of the question, as matter of fact?

The office for the ministration of public baptism, to which we naturally refer for a declaration of the sentiments of the Church on this point, opens with an admonition to the people to pray, that the child 'may be baptized with water and the Holy Ghost, and received into Christ's holy Church.' The second prayer has the following words: 'We call upon Thee for *this infant*, that *he* coming to the holy Baptism, may receive remission of his sins by *spiritual regeneration*.' The address immediately following the baptismal rite, calls upon the people to give thanks: '*Seeing now* that this child *is* regenerate, and grafted into the body of Christ's Church.' The subsequent prayer contains expressions of thanksgiving, that it hath pleased God to 'regenerate this Infant' with his 'Holy Spirit,' to '*receive him*' for '*his own child by adoption, and to incorporate him*' into His '*holy Church*.' And the petition which immediately ensues, is, that as the child 'is made partaker of the death of thy Son, he may also be partaker of his resurrection.' Wheatley informs us, that by the first Common Prayer of King Edward, after the child was baptized, the Priest, according to an ancient custom, was to anoint the Infant upon the head, saying, 'Almighty God, the Father of our Lord Jesus Christ, who *hath regenerated thee by water and the Holy Ghost*, and *hath given* unto thee Remission of all thy sins; He vouchsafe to anoint thee with the *Uction* of his Holy Spirit, and

'bring thee to the inheritance of everlasting life. Amen.' *Wheatley's Rational Illustration of the Book of Common Prayer.* 8vo. p. 361.

In the office for the ministration of private baptism, it is ordained, that if the child afterwards live, it is to be brought into the Church, that the Congregation may be certified of its legitimate baptism. The words which the Minister is ordered to use on the occasion, are the following: 'I certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God and heirs of everlasting life.'

In perfect accordance with this language, the Catechism, which is entitled, 'An Instruction to be learned of every person before he be brought to be confirmed by the Bishop,' directs the child to answer the question, by affirming that in baptism he 'was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' To words so expressive and unequivocal as these, no figurative meaning, one would think, could be attached. The Catechism was framed for children; for the instruction of the uninformed and unintelligent; for those who, unable to appreciate nice distinctions or to dive into remote meanings, can receive words only in their obvious import. For these persons it was originally designed by its authors and its imposers. And in this, the simple and natural sense of those words, has the answer uniformly been given by thousands and tens of thousands of ignorant, wretched beings, during the two hundred and fifty years that the Catechism has been enforced by law. And thus has the delusion been sanctioned, that they were, in consequence of baptism, 'members of Christ, children of God, and inheritors of the kingdom of heaven,'—in fact, Christians;—entitled, as such, and in consequence of their baptismal regeneration, to have the burial service read over their bodies at their interment, which declares their death to be a deliverance 'from the miseries of this sinful world,' and that God, 'of his great mercy,' hath taken their souls 'unto Himself.' For the Rubric directs, that the burial service is not to be read over *any that die unbaptized*, which has been thought to furnish sufficient evidence as to the light in which the Church of England views the doctrine of baptismal regeneration. Yet, according to Mr. Scott and Mr. Biddulph, this fatal delusion arises after all from mere mistake, owing to the words in the Ritual being rather too strongly figurative, or founded upon the charitable hypothesis, that the baptized members of the Church were really regenerate persons; and if these poor creatures had but examined the Articles, or consulted

Bishop Bradford, they would have found out their mistake before Eternity discovered it. But they never heard of the hypothesis; never met with, or never read, Bishop Bradford's Tract; and so they understood the language of the Church as the ejected clergymen understood it, though they reasoned differently upon it; and thus, like Dr. Mant, they were led to *believe* that Baptismal Regeneration is the doctrine of the Bible; and to be, no less than he is, 'sure', that at any rate 'it is the doctrine of the Church of England.'

Can the Evangelical clergy, while disclaiming this doctrine, and vainly attempting to reconcile the 'popish liturgy', as Lord Chatham termed it, of the Prayer-book, with a 'Calvinistic creed,'—can they reflect without shuddering, on the fact of the multitudes that have been misled, finally misled, and sealed up in impenitence, by the supposed misconstruction of the Ritual of the Church to which they belong? Is there any evil to be apprehended from the prevalence of Sectarianism, that can vie in fearful magnitude of accumulation and extent, with this secret but damning mischief? Do they not know what a fatal advantage the ecclesiastical "hireling" derives from the countenance and authority thus at least seemingly given to the pernicious fallacies with which, in the language of the Church he serves, he smooths the pillows of the dying? And can they conscientiously maintain, that *this* is no reason for Nonconformity?

It is no part of our object in entering upon the controversy, to determine the doctrine of the *Bible*, on the subject of Regeneration. Among the Nonconformist divines, that has never been an obscure or a disputed point. Nor will it be necessary to follow Mr. Scott or Mr. Biddulph, through all the quotations from ecclesiastical authorities, which are adduced to disprove the truth of Dr. Mant's positions. Whatever those good and great men believed to be the truth, or whatever they understood to be the doctrine of their Church, we cannot admit them as evidence, in determining the fact of the obvious and generally received meaning of the language of that Church, both in the very office for administering the rite of Baptism, and in that popular form of instruction in which she more especially addresses herself to the capacities of the young, and of the lower classes.

Among Dissenters, there exists no controversy on the subject of Regeneration: that controversy is wholly confined to the Establishment. In our opinion, Dr. Mant completely proves his assertion, that the doctrine of Baptismal Regeneration, as explained by the Bishop of Lincoln*, is the doctrine of the Church of England. Mr. Scott and Mr. Biddulph are equally successful

* 'Those who are baptized, are immediately translated from the curse of Adam to the grace of Christ: the original guilt which
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in proving that it is not the doctrine of the Bible. We must leave them to explain how the different parties, holding doctrines so opposite, and of so essential importance in their bearing upon Christian holiness and Christian hope, can conscientiously agree to unite in the same ecclesiastical establishment, the very principle and purpose of which, is perfect uniformity in matters of faith. 'The Church,' it is well known, 'hath power to decide' the controversy: but no Dissenter can cherish the wish, that the present Head of that Church should, at the suggestion of any mitred *anti-Calvinist*, re-invest the Convocation with legislative functions, and enforce peace upon the Bartlett's Buildings Society, by expounding the doctrine, and terminating the discussion by authority. We rejoice unfeignedly that the days of Convocations are past; and in this respect we rejoice not less in their security as Churchmen, than in our own liberty as Dissenters.

In congratulating Dr. Mant's opponents, on their security, rather than on their consistency, as ministers of the Establishment, we shall not, we trust, be understood as insinuating, in the remotest manner, a suspicion that the Evangelical clergy are not sincerely persuaded that their representation of the doctrine of the Church is correct. Their own explanation of the confessedly *strong* language of the Ritual and of the Catechism, is, we have no doubt, quite sufficient to reconcile them to the necessity they are under of perpetually using it. They certainly believe, that what they explain that language to mean, was really *intended* by the Church; although they concede, that it is a very different question 'whether her mode of expression is *best calculated to convey that intention*.' We may, indeed, be allowed to wonder that they can be of this opinion; and we are led to account for it, partly on the ground of a natural indisposition 'after vows to make enquiry,' which places them in the most unfavourable circumstances for coming to an unbiassed decision, and partly by their attachment to the National Church, which leads them anxiously to wish to identify its doctrines on all points with Scripture. Were their assent and consent to the doctrine of Baptismal Regeneration, as explained by Dr. Mant, to be peremptorily required as a condition of remaining in the Establishment, it would be unwarrantable to suppose that numbers of the pious clergy would not resign, how reluctantly soever,

'they brought into the world is mystically washed away; and they receive forgiveness of the actual sins which they may themselves have committed; they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness.' *Refutation of Calvinism*, p. 83. See *Scott on the Effect of Baptism*, p. 81.

their preferments in the Church, as the ejected clergy in the days of Charles the Second did. But so long as they can avail themselves of the help of *hypothesis* and conjectural explanation, and opposite citations, to render it so far doubtful what the Church intended in the service, that her expressions may be used in a meaning they will not fairly admit of, it cannot be expected that they will dare refuse conformity, and incur the guilt of schism.

Differences of opinion and infirmities of judgement in the best of men, experience teaches us to expect, and our principles as Dissenters dispose us to tolerate. But there is something unavoidably painful to an ingenuous mind, in witnessing the expedients to which excellent men are reduced in order to vindicate their conduct from the appearance of inconsistency. It affords their adversaries a mortifying advantage, that they can quote the language of the Church in its obvious import, without note or comment, and tauntingly reproach the Evangelical clergy with striving to accommodate that language to their own religious tenets. Mr. Simeon confesses that the language of the Ritual is stronger than could be desired. Mr. Scott acknowledges that the Church 'speaks of *every person* whom she has 'baptized as regenerate:' but then, it is upon a hypothetical 'assumption, *present or future*, of their spiritual regeneration:' it is upon a supposition that the persons to whom these rites are administered, were 'devout in the prayers in which they had 'been joining, sincere in the vows which they had been making.' This supposition, be it remembered, is presumed to have been in the minds of the framers of this 'awful form,' in composing a Baptismal service for a *whole nation*! Is this credible upon any other ground than a further supposition, that they looked upon an external communion with an ecclesiastical institute, as really involving a spiritual participation of Christ?

Mr. Biddulph, however, understands the words in the Baptismal service 'in an *absolute* sense,' grounded on a lower definition of *baptismal* regeneration:' but both he and Mr. Scott 'assume, that there is something also supposititious in the 'mind of the Church, as to spiritual regeneration.' 'Is there 'any impropriety or contradiction,' gravely adds an ingenious Reviewer, 'in supposing that the framers of our invaluable prayers had respect to *both* views in their use of the term "regenerated by the Holy Ghost?"' Alas! alas! And must these invaluable prayers be at last explained by conjectures, and defended by suppositions? and would such men as Mr. Scott, if once discharged from the obligation of their vows, ever imagine themselves authorized by hypothetical reasonings in reading the Baptismal service over an infant, the office for the

Visitation of the Sick over an impenitent, or the Burial service over a profligate? It is impossible to suppose that the language of the Church of England in her Ritual, is such as the opponents of Dr. Mant would have *chosen* as the expression of their own belief. How then can it receive their unfeigned assent and consent? Mr. Bugg contends that 'the *literal* interpretation of the 'language of the baptismal office, and its universal application 'to all persons receiving it, *cannot be supported.*' Why? Because, as he affirms,

'The baptismal office, like all the other offices, and Liturgy of the Church, was constructed for worthy receivers, and the benefits of course, must be confined to such.' 'She is all along speaking of Christ's institution; to Christ's Church of "faithful men," and of the promise which Christ has made to *those* who, with a right spirit, wish to enter into it; and although it be too true, that, "in the visible Church the "evil be ever mingled with the good;" (29th Article) yet the Church knows them not. *She owns them not.*' p. 71—67.

Mr. Bugg concedes, that upon any other supposition, that is, if Dr. Mant's interpretation of the office is just, the Church is convicted of absurdity, and of inconsistency at once with herself, with the Scriptures, and with common sense. But surely Mr. Bugg is charging upon the Church a still grosser absurdity. He is accusing his Church of composing a *national* liturgy, and offices, designed to be indiscriminately administered, not at the discretion of the clergy, but to all sorts and conditions of men, the '*literal interpretation*' of which *cannot be supported*; the literal interpretation of which would involve absurdity and impiety! Although the Church of England is so identified with the political constitution, that its whole system of discipline and of government is political;—although, at the period of its establishment by law, to dissent from her was considered as a *civil* offence, and involved the severest penalties;—yet, 'the universal 'application' of its language cannot be supported. Though enforced upon all, it was constructed, it seems, but for a few. 'She had only a spiritual service in her mind,' in establishing a temporal institute. Her design was to compel men to become true Christians; not to come to Church as good citizens. As to the multitudes who in every age she foresaw would come to her sacraments, misled by ignorant notions of their efficacy, or guided by merely secular motives, it is enough to say, 'The 'Church knows them not, she owns them not!!'—What miserable sophistry is this! How palpable a self-refutation does such a statement furnish, with regard to the plain fact! Whatever was designed by the original framers of the offices of the Church, (a point, however, which we do not consider as doubtful,) the intention of those who *decreed* its rites and ceremonies

as the matter of law, has been too unequivocally manifested. Be it so, then, that upon the Establishment, as an establishment, the absurdity, the inconsistency, the impiety of the Ritual, as interpreted by Dr. Mant, should rest. Will "The Church" admit of this distinction in vindication of herself, and consent to escape in the immaterial form of an abstraction, from the awful responsibility which attaches to her legislators?

There is another consideration which renders it still more difficult to admit of the hypothetical explanations of the Catechism and offices of the Establishment. At no period in the history of the Christian Church, has there prevailed a disposition to undervalue the external ordinances of religion. Among the many corruptions which even in apostolic times crept into Christian societies, producing a departure from the "simplicity which is in Christ," we do not find that an indifference to the forms of external profession was ever enumerated. The apprehension of a very contrary danger, suggested the solemn cautions, the pathetic remonstrances, with which the Sacred Epistles abound, addressed to those who had put on the profession of Christianity. If the 'literal interpretation' of the great Apostle's language is in any case such as cannot be supported, it is when he seems to treat as nothing all outward privileges, all ritual duties, in his anxiety to secure the intelligent reception of the religion of Christ as a spiritual reality. Had the language of the Church erred in this respect, had it insisted too exclusively on the claims of religion on the heart, we might have allowed of hypothetical explanations, for they would not have involved a contradiction of the literal import. There would have been at least no very fatal danger of misinterpreting it. But what has been, under every form in which Christianity has been established, the grand practical evil to be supremely deprecated? What, but that fatal compromise of ritual obedience for moral holiness, which nullifies the very end of religion? The Jew trusted that his descent, or that circumcision, could save him; and so obstinately did he cherish this proud reliance, that when he had embraced Christianity, it excited the fears of an Apostle, that he had bestowed his labour in vain. The Papist believes that the Sacraments and the Absolution are to save him: though such advocates as Butler and Eustace, have their hypothetical explanations ready, to palliate the language of even the Romish Church. And is the language of the heart in a Protestant country, different? Is there no danger of a self-righteous adherence to the forms of a Reformed Church? of a reliance upon an external communion with that Church, and a participation in its Sacraments? How fearful is the number of those who live and die under such a delusion! 'Regenerated' in baptism, confirmed afterwards by the imposition of Episcopal hands, absolved in their

death-sickness from all their sins, they at last receive the Sacrament as their supposed passport, and are buried in 'sure and 'certain hope of the resurrection unto eternal life,' without having exhibited any evidence of the Christian character. These are cases of daily occurrence, such as must be contemplated as necessarily arising out of the present state of human nature. The framers of the offices and Catechism must have known this; and either they must have believed, as Dr. Mant, Bishop Tomline, and the Romish Church, believe, that Sacraments have a justifying, a sanctifying, and a saving efficacy, or they did deliberately adopt language worse than inapplicable to the majority of a nation at that time but partially rescued from the dominion of popery: language *literally false*, and indefensible but on hypothesis: language calculated awfully to mislead the souls of men, the charge of which the Established Church took upon herself as her exclusive prerogative. For knowing this, the compilers of the Catechism taught every child to believe and to declare, that in baptism he is made '*a member of Christ, the child of God, and an inheritor of the kingdom of heaven.*' And what has been the *practical* consequence which has so extensively resulted from this use of the language of the Ritual and of the Catechism, enforced by the sentiments of by far the greater part of the Established clergy, till within these last fifty years? That which Mr. Bugg allows to be the natural and necessary consequence of Dr. Mant's opinions: 'The utter destruction of the 'necessity of any vital religion, or any Christian morality whatever.' This, Mr. B. owns, would 'afford Dissenters so far a 'ground of justification.' We accept it as such: it is one of the principal reasons of Dissent.

But, once more: If the *literal* interpretation of the language in the Baptismal service, were to be, for argument sake, given up, what is that 'lower definition of baptismal regeneration,' that figurative or hypothetical sense, in which the words can be supported? The subject of Baptismal Regeneration, is an infant, incapable of faith; a passive subject of the change supposed to be wrought in baptism, by which he becomes the child of God and the heir of eternal life. Does the Regeneration conveyed by 'baptism rightly administered,' relate, on this supposition, to the infant's character, or to his state? If to the former, the change effected, whatever it be, must be absolute and necessary by reason of a physical efficiency in the means, and consequently inseparable from Baptism. If it relate to a change of state, how can the *present* benefit, as defined by the Church of England, be suspended on conditions to be afterwards performed by the unconscious subject of that benefit? The question respects not the *reality*, but the *nature*, of the efficacy of the sacrament. A Sacrament partakes of the nature of a covenant: it

has necessarily a relation to the antecedent promise of God, of which it forms the ratification and seal. But, by what promise in the Divine word is the belief supported, that every baptized person, whether an infant or an adult, becomes, in consequence of his admission into the visible Church, 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven?' What supposed conditions can justify this language? Take it literally or figuratively, absolutely or hypothetically, this description of the effects of Baptism, is equally contrary to reason and to Scripture: but, nevertheless, Dr. Mant is right in this respect;—it is the doctrine of the Church of England.

It cannot be wondered at, that the publication of Dr. Mant's 'Two Tracts,' by the Bartlett's Buildings Society, which has furnished occasion for the present controversy, should begin to be lamented as a most impolitic measure. It has furnished at least one reason for not subscribing to that Society in preference to the Bible Society. Nor will the schism to which it has led, in the former of these Societies, be very easily healed. The proud, inveterate jealousy which the *Anti-Biblical* faction have manifested towards the Evangelical clergy, in the various publications that have appeared on the subject, sufficiently illustrate the motives which have led them to oppose the circulation of the 'Bible only.' It is not to be forgotten, that the opposition to the Bible Society rests with the abettors of the doctrine of *Baptismal Regeneration*, and the ridiculers of 'Methodistic conversion.' It is, in fact, the last convulsive struggle of Popery within a Protestant Church. In the proud attitude of authority, she has taken her stand on the offices of that Church, and smiles in defiance.

The sentiments of the Church of England with regard to BAPTISM, deserve however, apart from the present controversy, to receive further attention, as throwing considerable light on the general use which has been made of the word *Regeneration*, in reference to an initiation into the visible Church. Did the controversy indeed rest upon the use of a single word, as Mr. Cunningham, in his "Conciliatory Suggestions," seems to imagine, it would not surely be very difficult to heal the schism; but the fact, as we have sufficiently shewn, is widely different. Calvin remarks, with his usual sagacity, 'I have found, by long and frequent experience, that those who pertinaciously contend against words, cherish some latent poison: so that it were better, designedly to provoke their resentment, than to use obscure language for the sake of obtaining their favour.' *Institutes. B. 1. C. 13.*

'SACRAMENTS,' as Hooker remarks, 'by reason of their mixt nature, are more diversely interpreted and disputed of, than any other parts of religion besides.' In what their mixed nature

consists, this learned and pious, and every thing but judicious, apologist for the Church of England, proceeds to state. He is very angry at those who hold, that 'the use of the Holy Sacraments,' is no other than to 'teach the mind by other senses, that which the word doth teach by hearing;' arguing from the incapacity of infants to receive instructions, that the Sacraments would in that case be in respect to them a mere superfluity. After enumerating the 'great store of properties' which attach to them, he concludes that their chief efficacy consists in their being constituted, 'First, as marks whereby to know when God doth impart the vital or saving Grace of Christ unto all who are capable thereof, and secondly, as means conditional which God requireth in them unto whom he imparteth Grace.'

In these vague terms, which might with equal appropriateness be referred to any other of the ordinances of religion, for in this sense, prayer may be termed a Sacrament, the Author appears to think he has given a satisfactory explanation of the nature of the Holy Sacraments. Accordingly, he proceeds at once to assert their necessity, and to vindicate on this point the doctrine and the practice of the Church. In arguing for their necessity, however, the pious divine lies evidently under considerable difficulty, in steering clear of the Popish dogmas, without appearing to innovate on the doctrine of the Church. There prevails throughout this part of his treatise a singular embarrassment, often amounting to the necessity of guarding his assertions by something like contradiction. And he is always glad to escape from the unsteady ground of controversy, in order to give full play to the ardour of his intellect in expatiating upon themes more congenial with his sublime piety. In one passage he tells us, admirably, 'That Sacraments contain in themselves no vital force or efficacy; they are not physical but moral instruments of salvation, duties of service and worship; which unless we perform as the Author of Grace requireth, they are *unprofitable*. For all receive not the Grace of God which receive the Sacraments of his Grace.'—They serve, he adds, as 'moral instruments, the use whereof is in our own hands, the effect in His; for the use, we have his express commandment; for the effect, his conditional promise.' Thus far one might imagine the learned writer was quoting the very words of some old Nonconformist divine. But he proceeds to affirm, in language less intelligible, that 'where the Signs and Sacraments of his Grace are not either through contempt unreceived, or received with contempt, we are not to doubt, but that they really give what they promise, and are what they signify.' For, as he afterwards explains himself, they 'are indeed and in verity means effectual, whereby God when we take the Sacraments, delivereth into our hands that

‘ Grace available unto eternal life, which Grace the Sacraments represent or signify.’ The extent in which these words are to be taken, is more clearly shewn in the subsequent sentences, which describe the effect of the Sacraments as a real *participation of Christ*.

It is by no means our object to prove, by these extracts, what is the doctrine of the Church of England respecting Baptism; that question, as we have already shewn, can be decided only by the declarations of her own Ritual. But they will serve to shew, that it is not the mere application of the term *Regeneration* to Baptism, or to the supposed effect of Baptism, which constitutes the real subject of controversy: it is rather the notion, which has been almost universally held in the Church, of a certain *mystical, indefinite efficacy* or ‘ *Grace*,’ residing in the sacramental element, when attended with ‘ the word which expresseth what is done by the element,’ which, in some sense, or other, (for there might be formed a graduated scale of opinions on this point, from rank popery down to the sentiments of Mr. Scott,) is *available to salvation*.

The way in which these notions have originated, appears to be this: The Scriptures declare that “ Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.” *Hooker*, Book V. § 59. That is to say, according to the exposition of almost all the ancient divines, Except a man be regenerated by water,—or, at least, baptized as well as regenerated, he cannot be saved. This axiom being once admitted on the supposed authority of Scripture, the Fathers were naturally led with anxiety to explore, first, what constitutes effectual baptism; and, secondly, why baptism was made by our Lord himself a condition of salvation.

Hooker lays it down as ‘ an infallible rule in expositions of Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst.’ He will not admit of the possibility of a doubt as to the literal meaning of the passage on which the whole of his assertions and reasonings are founded. ‘ The non-institution of Christian Baptism at the time of our Lord’s conversation with Nicodemus,’ as adverted to by Mr. Biddulph, (p. 9.) never seems to have occurred to the learned author of the “ *Ecclesiastical Polity*,” or to any of the Greek or Latin Fathers for whom he manifests so unbounded a deference. Our Lord’s words, according to their views, were less designed to teach the necessity of a radical change of heart, than to inculcate obedience to a positive institute not then ordained in the Christian Church. Bishop Hopkins, we believe, is one of the earliest episcopal writers, who contend for a different construction of the passage*. The judgement of antiquity certainly

* See Scott on the Effect of Baptism. p. 33.

was, that the passage is to be taken in its literal meaning; and it was a necessary consequence therefore, that they should view the sacrament of Baptism in the light of an ineffable mystery, a standing miracle of grace analogous to the burning bush, the brazen serpent, and the pool of Bethesda*, and that they should invest it with a meaning, 'a great store of properties,' and attribute to it an efficacy, warranted neither by reason nor by Scripture.

The following expressions are used by Hooker, in arguing for its necessity.

'In which respect (viz. : that Baptism both declareth and maketh us Christians) 'we justly hold it to be the door of our 'actual entrance into God's house, the first apparent beginning 'of life, a *seal perhaps* to the *Grace of Election* before received, but to our Sanctification here, a step *that hath not 'any before it.*' Speaking of re-baptizing, he says, 'How 'should we practise iteration of Baptism, and yet teach that 'we are by Baptism *born anew*?'—'As Christ hath therefore 'died and risen from the dead but once, so that Sacrament 'which *both extinguisheth in him our former sin, and beginneth 'in us a new condition of life*, is by one only actual administration for ever available; according to that in the *Nicene 'creed, I believe one Baptism for the remission of sins.*' A little further, in contending for the use of the Interrogatories in the Baptism of Infants, he goes so far as to say, that 'till we 'come to actual belief, the very *Sacrament of Faith* is a shield 'as strong as after this the *Faith of the Sacrament* against all 'contrary infernal powers.' He terms the sacramental element 'the Well-spring of new birth wherein original sin is purged.'

But when he comes to treat of Confirmation, we find our Author quoting from the Fathers still stronger language in respect to the efficacy of Baptism. 'After Baptism administered, there followeth (saith TERTULLIAN) Imposition of 'hands, with invocation and invitation of the Holy Ghost, 'which willingly cometh down from the Father, to rest upon 'the *purified and blessed bodies*, as it were acknowledging 'the Waters of Baptism a fit seal. ST. CYPRIAN, in more 'particular manner, alluding to that effect of the Spirit 'which here especially was respected. How great (saith he) is 'that power and force wherewith the mind is here (he meaneth 'in baptism) enabled, *being not only withdrawn from that 'pernicious hold which the world before had of it, nor only 'so purified and made clean, that no stain or blemish of 'the Enemy's invasion doth remain*; but over and besides ' (namely, through prayer and imposition of hands) becometh

* See Hooker. Book, V. § 57.

‘yet greater, yet mightier in strength, so far as to reign with a kind of imperial dominion over the whole band of that roaming and spoiling Adversary.’ As much is signified by EUSEBIUS EMISSENUS saying—‘The *Holy Ghost which descendeth with saving influence upon the Waters of Baptism*, doth there give *that fulness which sufficeth for innocency*, and afterwards exhibiteth in Confirmation, an augmentation of further Grace.’ He adds to these high authorities, the opinion of ST. JEROME, that ‘Baptism by heretics’ might be granted ‘available for remission of sins,’ and that the Holy Ghost is received in Baptism, Confirmation being ‘only a Sacramental Complement.’

Lastly, in treating of the Sacrament of the Eucharist, Hooker assigns a reason for its not being administered to the unbaptized, which deserves the attention of those who plead the universal suffrage of the Church, in vindication of their insisting on Baptism as a *term of Communion*. ‘No man receiveth this Sacrament before Baptism, *because no dead thing is capable of nourishment*.’ By parity of reasoning, the other means of grace must be considered as of no efficacy to the unbaptized. The learned Author adds, ‘*It may be that the grace of Baptism would serve to eternal life, were it not that the state of our spiritual being is so much hindered and impaired after Baptism.*’

Dr. Mant, then, surely does not go much further than the great champion of Episcopacy himself, in terming Baptism the ‘vehicle of salvation,’ and in affirming, as Mr. Scott says he seems to do, that ‘we are thereby regenerated, adopted, justified, and sanctified.’ Dr. Mant is a consistent Churchman: Mr. Scott is an inconsistent one; for, despising, as it should seem, the authority which the Church possesses to decide controversies in matters of faith, he makes his appeal to Scripture, with all the simplicity of a staunch Puritan. He adduces numerous passages of Scripture, to shew in what terms the inspired writers *ordinarily* proclaimed the salvation of the Gospel to mankind; and then asks,

‘Had baptism occupied as large a space in their view, as in Mr. M.’s, had they attributed as extraordinary an efficacy to it, would it not have been much more prominent than it is in their addresses?’

‘In one place, indeed, St. Paul even speaks of “baptizing” as a very secondary and inferior employment, compared with “preaching the gospel.” “I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name—For Christ sent me not to baptize, but to preach the gospel.”*—I cannot persuade myself, that such language comports with the idea of baptism being so completely ‘the vehicle of regeneration and salvation,’ as Mr. M. esteems it.’ p. 83, 84.

* 1 Cor. i. 14—17.

How then, it is natural to inquire, can it be accounted for, that notions so erroneous should have existed for so many ages? How did such a mistake first obtain the universal assent of the Church? We have seen that it originated in a literal interpretation of a solitary passage of Scripture. In those days, the authority of a Father stood in place of enlightened criticism; and we are not to wonder, therefore, that an error once sanctioned by the Doctors of the Church, should be received with implicit credence. But with regard to Baptism, there were other circumstances which probably conspired to lead those truly devout and pious men, to over-rate its importance.

Baptism having been instituted by our Lord as the symbol and seal of an external profession of Christianity, a compliance with it as an initiatory rite, during the infancy of the Church, was a necessary criterion of the sincerity of the faith and obedience of the Jewish or Heathen convert. It was the sign of a visible and actual change in the character; it testified a renunciation of previous habits and opinions, under circumstances which almost precluded the operation of sinister motives. A profession of Christianity then, was neither an equivocal nor a nominal change; and he that was baptized, was not only baptized into the death of Christ, as the fundamental truth and glorious scandal of the *new religion*, but was considered as "buried" with him in baptism, as to the interests of the present world. As this was the first step to be taken on the profession of Christianity, it was that expression of subjection to the authority of its Divine founder, and of faith in his resurrection, on which the Apostles would naturally insist, as a sign of conversion. In times of persecution, when so many would be tempted, from the fear of man, to come to Jesus by night, and to avoid the danger attendant on an open profession of the Christian religion, the words of our Lord might almost seem to admit of application in the sense in which they have been so generally misunderstood, and it might have been declared, Except ye be regenerated by the water of Baptism, unless ye thus publicly put on the new man, "ye cannot see the kingdom of God." It is very probable, that the extravagant notions entertained of the saving efficacy of martyrdom, had a similar origin. The combination of an heroical zeal with very imperfect attainments in religious knowledge, was not then infrequent in the character of the young convert; and thus it was that martyrdom came to be welcomed and desired, as possessing something of an expiatory, or at least of a meritorious efficacy. To all the external rites of religion, so long as religion itself was, in the sight of the world, ignominious, a more than natural—we had almost said a romantic importance, would be attached in the Christian

Church, and their original import or design, it is probable, would be gradually lost sight of. In proportion as this was the case, they would become susceptible of an indefinite meaning, and would act with all the force of indefiniteness on the imagination. The initiatory sacrament of Baptism must have been regarded in a light essentially different from the views of the Divine Legislator, when persons could be induced to defer it till the close of life, under the idea that it would be effectual for the remission of all their previous sins. This was indeed to make it the *laver* not of *regeneration* only, but of *expiation* also. But even by them who had more rational views of its nature, it is evident that this rite, which was supposed to occupy in the Christian Church, the place of circumcision under the Jewish dispensation, very soon began to be regarded in a light similar to that in which the abrogated ceremonies of the law were for a long time contended for by the Jewish converts. The Christian would too naturally be induced to rest his confidence on a meritorious compliance with the positive law, and to glory in his Baptism, as the Jew formerly made circumcision his boast and security; and the solemn declaration of the Apostle to the Galatians, might without impropriety have been referred to the former case, no less than to the latter: "In Jesus Christ neither" *baptism*, nor the absence of baptism, "availeth any thing, but faith which worketh by love."

Calvin, in his Institutes, adverts to those persons who attribute to the Sacraments 'latent virtues, which are no where represented as communicated to them by the word of God,' and who maintain 'that the sacraments of the new law justify and confer grace, provided we do not obstruct their operation by any mortal sin.' With more than usual vehemence that great Reformer deprecates the fatal prevalence of this opinion. 'It is indeed,' he affirms, 'evidently diabolical: for by promising justification without faith, it precipitates souls into destruction: in the next place, by representing the sacraments as the cause of justification, it envelops the minds of men, naturally too much inclined to the earth, in gross superstition, leading them to rest in the exhibition of a corporeal object rather than in God himself. Of those two evils, I wish we had no such ample experience, as to supersede the necessity of much proof.'

B. IV. C. 14. § 14.

How, then, shall we ascertain the original intent, the scriptural import, and the relative importance of Baptism? Is it not a remarkable circumstance, that with respect to an institute of such alleged necessity and vital efficacy, the New Testament should have allowed scope for so great a variety of dogmas? Not only the Church of England differs from the Church of

Rome, and differs from herself on this subject ; but, without the pale of the establishment, besides the three distinct divisions of the Baptists, the Pædobaptists, and the Quakers, we shall discover several subdivisions, whose opinions will, on examination, be found to differ essentially. Whether Baptism should be insisted on as a term of communion, or not ; whether it should be administered on a profession of Christianity, or only after a probation of character ; whether, with respect to children, it should be refused to the offspring of irreligious parents ; whether faith in the parent, or in the adult, is necessary to constitute it valid ; what stress is to be laid on the mode ; and, lastly, whether the institute was designed by our Lord to be of perpetual obligation : these questions, which do not belong to speculative theology, but have all a bearing upon the practical discipline of the Church, are so many distinct subjects for investigation. Happily, or rather unhappily, however, the majority of persons are content to rest in some vague, hereditary notion upon these points ; and thus, amid a wonderful variety of possible views, a certain degree of uniformity of practice is secured, at least within the limits of the respective denominations.

Without pretending to go at all into the fundamental question, What constitutes Christian baptism ? we may perhaps be pardoned, if we suggest in conclusion a few considerations for the attention of those who have more leisure to pursue the inquiry. In the first place, whatever view be taken of Baptism, must it not be conceded on all sides, that as practised in Christian countries, it assumes an aspect extremely different from that of the primitive institute ? Does Baptism, as an initiatory rite, really convey the same meaning, or involve the same consequences, *now*, as attached to it in the days of the Apostles ? Originally designed to be the symbol of a new dispensation of a purely spiritual character, it corresponded, as an external rite, at once with the peculiar genius of that dispensation, and with that visible and determinate change of profession, as well as of belief, which took place in either the Jewish, or the Heathen convert. It has indeed been considered, as the adoption into the Christian dispensation, of a ceremonial rite, perfectly consonant with the habits, and intelligible to the feelings of the people among whom the Apostles were sent. The simplicity of our Lord's command, the briefness of the direction to " go into all nations, baptizing them," would seem to show that the prescribed mode of discipling the Heathen, was previously familiar to the Apostles ; while the use which St. Peter makes of the word in connexion with repentance, would lead one to suppose, that in the minds of the multitude he addressed, being baptized into a new religion, was nearly synonymous with being converted from a false religion. In the instance alluded to, it is *conversion* and *repentance*, rather than *regene-*

ration, which appear to be involved in Baptism. Be this as it may, it must we think be conceded, that Baptism, as practised by the Apostles in obedience to our Lord's command, had, from the circumstances of the case, a very different meaning, answered a different end, implied a very different change in the subject, from what are involved in the performance of the same rite in a professedly Christian country. It was, then, not only the appointed mode of profession, but an *evidence* of discipleship, universally recognised. In a Christian country, a compliance with the rite forms no sort of evidence of real faith. It may still be the law of Christian profession; but that profession will in too many cases amount to no more than a vague recognition of the general truth of the national religion. Baptism can be no longer considered as an expression of character: the disciples of Christ must be distinguished by some other outward sign. We do not mean to insinuate that this forms any argument against the permanent obligation of the rite of Baptism; but the consideration has some weight in ascertaining the *grounds* of its importance.

It is agreed on all sides, that Baptism is the rite of initiation into the Christian Church. The real question between the Pædobaptists and the Antipædobaptists, is, whether children, and, among Pædobaptists themselves, *what* children, are to be considered as capable of, or entitled to, initiation into the visible Church. The latter point must be determined by the views they respectively take of the ordinance, as expressive of a simply external, or of a spiritual relation to the Church of Christ. But, confining ourselves to that general definition of Baptism, on which all parties are agreed, it must be acknowledged, that the initiation of Jews and of Heathens into the visible Church, then existing in the form of a real voluntary association of true believers, and the initiation of nominal Christians, either on their presentation by Christian parents, or on their profession of faith, into a particular congregation, or a national establishment, considering either as a part of the visible church,—though the term Baptism be allowed to designate both transactions with equal propriety, cannot be considered as identical.

The importance of Baptism must ultimately rest either on its claims as a duty, or on its efficacy as a privilege. Viewed under the former aspect, it is generally supposed to rest on a *positive* law, by which every intelligent subject of that law is bound to implicit obedience. In this case, it should seem to admit of no relaxation on the ground of immaturity of character, in the professed or nominal Christian. And indeed, not to urge the practice of the fore-runner of our Lord, the Apostles appear to have received to Christian Baptism, whoever offered themselves,

whether under the influence of conviction, or that of fear; and though, as in the instance of the eunuch, they doubtless endeavoured to secure an intelligent compliance with the ordinance, as an expression of faith and obedience, we do not read that in any case they refused to admit a person to Christian Baptism. They could have instituted no inquiry into the individual character of the three thousand converts of one day. Nor does it appear that they ever intimated to Simon Magus, or to any other insincere or unconverted person, that his Baptism was invalidated by a want of real repentance or of faith. If these had been requisite to constitute Baptism a duty, or to render its performance valid, surely iteration of Baptism would, in the case of such unhappy discoveries, have received the sanction of apostolic direction or precedent. But if Baptism relates principally to the profession of Christianity, the nature of the duty becomes materially modified. It will then remain to examine with what propriety the terms *law* and *command*, as founded simply on our Lord's direction to the Apostles in evangelizing the Heathen, can be used in their absolute sense, as importing a universally binding obligation of fearful importance, when the original institution is neither couched in the form, nor attended with the sanctions of a law; unless that sanction is included in the promise of our Saviour's presence with his faithful ministers to the end of the world. As a law, Baptism seems only to be *directly* imposed on the Christian minister, or still more so on the evangelist, or missionary, who, in carrying the Gospel into heathen lands, is fulfilling the letter as well as the spirit of his Saviour's commission, and is occupying the very office and attitude of the Apostles themselves.

Let us then consider Baptism with respect to its efficacy as a privilege, in which light it appears to be primarily regarded by the Church of England, as a means of grace; or, to adopt Hooker's words, as a *means conditional* which God requireth in them unto whom he imparteth grace. We incline to think that the perpetual obligation and real importance of the Christian institute, must ultimately rest on its *sacramental* character. In this point of view, it may be claimed alike by all men, though, in its spiritual efficacy, the true believer, or the children of true believers, may be the only participants. It may then be considered as *legitimately* performed, like other ordinances of religion, in a melancholy number of instances in which the effectual benefit is lost. It would seem to be *valid* in every case in which it served to admit to a profession of Christianity, while yet the character of that profession would materially affect the availing efficacy of the rite as a *means conditional* on the part of those who were engaged in its performance.

In thus divesting Baptism of the stern attribute of positive

law, as well as of that 'great store' of strange and wondrous properties which have been attributed to it by the superstition of darker ages; we are not aware that we detract any thing from its true scriptural importance. We are guilty only of reducing it to a level, in point of authority and *conditional efficacy*, with the other ordinances of Christianity. 'Wherefore,' says Calvin, 'let us abide by this conclusion, that the office of the sacraments 'is precisely the same as that of the word of God.' Surely, upon this basis it may safely rest. We cannot, we dare not believe, that the child of a profligate parent, thoughtlessly presented at the baptismal font, and—it is not satire, but fact—as thoughtlessly sprinkled and crossed by the Romish priest, or, it may be, irreligious Protestant minister, is one whit the purer in soul, or the safer in condition, for the ecclesiastical rite; or that the pious Quaker, or the individual who conscientiously believes that the obligation of Baptism is not perpetual, is left to the *uncovenanted mercies of God!* What but bigotry and horrible delusion can result from such a belief, in the minds of an unintelligent multitude! Christianity is not a code of positive laws, or a system of ceremonial observances: its whole message is CHRIST; its import, salvation. We believe, in regard to Baptism, that it will prove availing, just so far as those dispositions of which it is employed as the outward expression, are found to have a real existence in the individual. To those who, upon *repentance*, "were baptized in the name of the Lord Jesus, for the remission "of sins," we believe it was effectual, so far as that repentance of which it was the sign, was genuine, and no farther. The Baptist who now employs this rite as significant of a death unto sin, and a burial unto this world, will surely be accepted only as he is the subject of that sentimental change which it bespeaks: while in the case of the pious member of the Established Church, or of a Pædobaptist congregation, who regards Baptism no less than circumcision formerly, as the seal of a covenant in which his children are included,—the sign of a relation in which they stand to the visible Church, in consequence of the faith or religious profession of their parents, and who in this view dedicates his offspring to God in Baptism, as a *means conditional* of securing his promised grace; it will, surely, prove no less availing, in proportion as that faith is intelligent and sincere, from which the outward expression derives all its value and significance. For Sacraments, we again repeat the words of Hooker, 'contain in 'themselves no vital force or efficacy; they are not physical, but 'moral instruments of salvation, duties of service and of worship. All receive not the grace of God which receive the sacraments of his grace.' Like all the other ordinances of religion, they are 'moral instruments, the use whereof is in our

'hands, the effect in his; for the use whereof we have his express commandment, for the effect, his conditional promise.'

Surely, then, those laws which exclude the body of an unbaptized believer from the decent rites of sepulture, or would debar an unbaptized apostle himself, from the fellowship of the Church, must be wholly abhorrent to the genius and spirit of that religion, whose Divine Author has declared, "I will have mercy, and not sacrifice."

Art. III. *Cathedral Antiquities of England; or, an Historical, Architectural, and Graphical Illustration of the English Cathedral Churches.—The History and Antiquities of the Cathedral Church of Salisbury; illustrated with a Series of Engravings, of Views, Elevations, Plans, and Details of that Edifice: also Etchings of the Ancient Monuments and Sculpture: including Biographical Anecdotes of the Bishops, and of other eminent Persons connected with the Church.* By John Britton, F. S. A. pp. 114. 31 Engravings, and 3 Wood Cuts. Price, Medium 4to. 3l. 3s. Imperial 4to. 5l. 5s. Longman and Co. 1814.

FOR a number of years past there has prevailed, and there continues to prevail, in the literary world, a most extraordinary, and what sober men may deem a most excessive, passion for bringing back upon us every thing belonging to times long since gone by. It is not from the grand and venerable features alone of antiquity that this zealous passion has laboured to disperse the deepening shade, but every mark, and point, and blemish, every quaintness or deformity, every cut and cast of costume, every button, or loop, or tatter, has been explored with anxious, and erudite, and solemn industry; and never did the prophets of Baal more earnestly invoke the descending fire, than our devout antiquaries have looked and panted and almost gasped for a few more vouchsafed rays of light to bless their eyes with the very last invaluable minutiae, of spots and hairs and particles of dust. And what words can describe the exultation as one more, and still one more, of these precious matters has become discernible!

This prevalence of antiquarianism is rather a strange thing for times like these. Is it that there has been such an ebullition and effusion of mind that all the sweepings of the older world are become necessary to stop and absorb the overflowing element? Is it that our mortification at having been baffled and falsified in all our schemes and ventures of predicting the future, has thrown us, by a kind of impulse of resentment, back upon researches into the past? Or is it that, suspecting we are chargeable with many absurdities, we seek a kind of refuge among the greater absurdities of our forefathers?

Whatever be the explanation, the fact is obvious that, for some time past, there has been a widely-extended and most industrious zeal for recovering all the worthless trifles that had been

lost in the dust and darkness of past ages, as well as those matters which may fairly be adjudged to belong to general knowledge and cultivated taste. And this zeal has had policy enough to bribe the fine arts to its assistance, and the pencil and the graver have wasted their labour and refinements on a vast variety of utter rubbish; rubbish heraldic, monumental, sculptural, architectural, and of sundry other kinds.

At the same time, there is the consent of all persons of liberal mind, that to some certain extent, and that bounded by no contracted line, antiquarian study is on the level of the more dignified order of our intellectual occupations. There is some certain proportion of the contents of old records, and of the legends of old monuments, which it is desirable we could have abstracted and assigned to the proper places in the great body of history. And there are on the surface of the earth, and beneath it, a vast number of objects, the result of the design and labour of its departed inhabitants, which deserve to be accurately investigated and described, and to have their forms imitated and multiplied by the graphic art, in order to preserve their resemblance when many of them shall have perished, and to gratify innumerable inquisitive persons who will never be able otherwise to obtain images of them to be placed among the pictured forms in their imagination.

Mr. Britton stands conspicuous among the labourers on the more liberal and pleasing tracts of antiquarianism. He has long been contributing largely to the gratification of a rational taste for what may be called the monuments of past ages. In saying this, it is not necessary we should be of opinion that every object on which he has bestowed his labours has deserved them, or could be made, even by those labours, to deserve the attention of persons of taste. It is probable there is an absolute impossibility of devoting the mind so zealously, so uninterruptedly, and so long, to antiquarian pursuits, as Mr. B. appears to have done, without losing somewhat of the power of discriminating impartially *what* objects are deserving of the labours of thought and art, and what are not. Such habits shall generate a propensity to find something interesting in *any* very old construction of stones, or piece of chisel-work upon them; a reluctance therefore to let so large a portion of old relics go to the account of mere rubbish as ought in all reason to be so consigned. But certainly few antiquaries by profession have sustained so little injury from this perverting influence as Mr. B.; and on the whole he has very worthily served the cause of liberal antiquarianism, and elegant taste.

He has now, after so long a preparatory exercise, commenced a work which, if he shall live to complete it, (and we cordially wish he may,) will surpass every work relating to English an-

tiquities. He enters on it with a combination of advantages, in the public taste for highly-decorated works, in the assurance of having ample facilities of research afforded to him, in his own attainments from previous discipline and practice, and in the wonderful perfection of the arts of delineation and engraving. How rude, and poor, and even contemptible, in comparison with the performances of our present artists, is the graphical part of most of the works on ecclesiastical and other architectural antiquities of a century or even of half a century back !

Except on account of the contemporary appearance of Mr. Dodsworth's very fine and matured work, it was perhaps good policy in our Author to begin with a Cathedral, of which the elegance is more immediately obvious than that probably of any other of these Gothic structures. And if its elegance had been still more signal than it is, all its admirers might now be satisfied with its portraiture. These two works have left nothing for even the fanaticism of antiquarianism, or the fastidiousness of taste, to wish for more—nothing that is within the power of the imitative arts. It will be waste of labour for the pencil to be employed any more on this structure, till that period which will arrive, whatever may be its distance, when this superb pile, with the others of the same order, shall have been long abandoned to the operation of time, and shall present itself still more picturesque in ruin. Then for another such man as our Author, with his exquisite draughtsmen and engravers. The people of that time may equal the people of this in taste for elegant works; but as for religion—it is evident from the nature of the case that they must be all, to a man, literally heathens.

Mr. Britton's first announcement of his plan was in terms which were thought somewhat too ambitious, and bordering on arrogance. The language of the preface to this volume, and which was published with the concluding portion of it, is extremely moderate, and in some degree deprecatory. He represents calmly that a laborious and expensive work is to the author a concern of great anxiety, both at the commencement and the conclusion; while the critic may lightly condemn, quite at his ease, suffering nothing and hazarding nothing. We think, however, that Mr. B., besides his own unquestionable merits, is in much too good company to have any thing to fear. No royal patronage, nor academical honours, nor the favour of the courts of criticism, could stand him so much in stead as the attendance of Messrs Mackenzie, Le Keux, Baxter, &c. &c. the operators of his drawings and engravings. The volume is besides, in reference to the prevailing rate of fine works, very remarkably cheap. Indeed he states that the expense of bringing it out will not be repaid by the sale of the whole impression; so much has it exceeded his first calculation, chiefly in consequence of his

having given more plates, more letter-press, and a still higher style of execution, than he had engaged in the proposals. He trusts to the increasing favour of the public for ultimate remuneration. That favour, it appears, has already proved more than equal to his expectations. And assuredly, on the condition of undiminished excellence of execution, he may reckon with confidence on all the success he could desire,—unless there should be any degree of danger, that a very long series of exhibitions of objects so considerably resembling one another, should ultimately encounter the disadvantage incident to every thing which gives an impression of sameness. It may be doubted whether the number can be very great of persons that will not be tired before they have gone through the whole score of chronological catalogues of bishops, and of records of the building, endowing, and repairing of churches. And as to the mainly captivating part of the work, the plates, while there can be no doubt that persons who have really made ecclesiastical architecture a study, may find quite enough to keep up their curiosity and interest, at each successive stage, in the peculiarities which in each structure will diversify a form of architecture substantially of the same character, Mr. Britton is yet perfectly aware, that a considerable proportion of the purchasers of such a work are persons possessing no such knowledge, being only admirers, in a general way, of fine prints and striking aspects of fine structures. It will be natural for these, in process of time, to become desirous of a greater change of objects than that of merely passing to another cathedral.

In consideration of this portion (no diminutive or unimportant one, assuredly) of the favourers of such a work, it will be the good policy of the conductor to exclude very carefully the absolute dross of antiquarian topography; for instance, the monumental inscriptions in the churches. Mr. B. says he had intended to insert a quantity of this material in the present volume, but could not make room. We are glad that even *so* his design was frustrated; but we hope that henceforward he will *on system* take the benefit of his own precedent.

We transcribe from the preface a few sentences of what he says of his rules and mode of working.

‘ In planning and executing the present work, as part of a series, the author has endeavoured to gratify the architect and connoisseur. He has sought to inform the architect and antiquary by geometrical elevations and details; and the connoisseur and general artist by such views of the building as display its most distinguishing and interesting features. It has also been his wish to please another class of persons by accurate delineations of ancient sculpture. In historical and biographical narrative, he deems truth of paramount importance; and as this is of difficult attainment, he has sought it with diligence and cau-

tion. Every accessible source has been resorted to, contending authorities compared and analyzed, and collateral evidence brought in. Although he had already written an account of this church and its monuments, he has re-examined every statement, re-written every line, and made much alteration and addition in every part.

The biographical list of bishops is, as it ought to be, very brief, and affords but little of which we can avail ourselves for extracts. In the account of Osmund, afterward the Patron Saint of the place, there is a curious notice of the wretched plight the service of the sanctuary was in from the diversity, and rivalry, and jumble, and contradictions, of the forms of worship. Many of the cathedrals had their distinct respective established forms or '*Uses*;' but Salisbury, it seems, had a frightful mob and combustion of worships, till this good bishop's time. Ecclesiastics, brought thither from various quarters, and some of them, by the invitation of the Conqueror, from France, were zealous each to establish the mode he had imported. The bishop worked his way at last through the confusion, and established a Use Ordinale, or Consuetudinary, that is, a complete service for the church. It was so much approved that it was adopted by most of the other cathedrals in England, Wales, and Ireland. 'It not only regulated the form and order of celebrating the mass, but prescribed the rule and office for all the sacerdotal functions.' No doubt all the contending parties at Sarum, after a little time for allaying the spirit of competition, were right glad to have it all authoritatively and finally settled what sort of prayers they really were to perform, that they might have no further trouble of thinking about the matter.

The reader of even so slight an ecclesiastical record as this biographical catalogue, will be struck with the very remarkable fact, that the profoundest homage to the Papal Church was compatible, in the English ecclesiastics, with a very great degree of refractoriness, and at times downright hostility, to the Pope's authority and mandates, when these happened to be in opposition to their own will and interests.

The list also affords plenty of examples of the stateliness and power which our prelates so often found the means to assume. Of Bishop Erghum, for instance, it is related that, in the first year of the reign of Richard II. he obtained a royal licence to *crenellate*, or fortify, *nine* mansions belonging to him, viz. at Salisbury, Bishops-Woodford, Sherborne, Chardstock, Pottern, Cannings, Ramsbury, Sunning, and in Fleet-street. 'Advanced to his elevated station by the Pope, he was resolute and persevering in supporting the principles and practice of his Holiness. A stern and rigid Catholic, he obstinately opposed every attempt at reformation, and was one of the council at Oxford, before whom Wiclif was summoned in 1382.' During

the reign of his successor, Waltham, special local measures were adopted against the infection spread by the reformer: 'The mayor and commonalty of Sarum were compelled to promise obedience to the decrees of the episcopal court, and to use their powers in suppressing unlawful meetings at conventicles, &c.'

Ward, Hoadely, and Sherlock, were among the occupants of this see. But its two most memorable names are those of Jewel and Burnet, on whose lives and characters our Author somewhat enlarges, in a strain, with respect to the former, of animated eulogium, which concludes in a style rather, for our taste, too rhetorical:

'As the sun in a spring morning, rising above the eastern horizon, is often obscured by clouds and mist, but gaining strength in its course dispels the gloomy and deleterious vapours, and gives life, light, and joy to the human race—so Jewel rose in the western world to check the horrific career of cruel bigotry, to stem the tide of priestly intolerance, to emancipate the human mind from mental slavery, and to prove that philanthropy, learning, and liberality of sentiment, constitute the essential characteristics of a true Christian and a good man.'

We noticed, further on in the work, another paragraph which goes off with too much fulmination at the close; but we transcribe it as at the same time correctly descriptive of an advantageous distinction possessed by the edifice, and of one particular view of it, and of one of the plates, which represents that view.

'Salisbury cathedral is not only peculiar for its uniformity of style, but is also remarkable for its insulated and unincumbered state and situation: for whilst most of the other great churches of England are obscured and almost enveloped with houses, trees, and walls, that of Salisbury is detached from all extraneous and disfiguring objects, and is thus laid open to the inspection of the spectator. It is thus rendered easy of access and of examination from several different points of view; and hence may be studied by the draughtsman and architect from such stations as best display the form and effect of the whole. From this circumstance Salisbury Cathedral is popularly regarded as the finest church in England; and from the same cause it is certainly peculiarly imposing on the eye and imagination of a stranger. It is customary for visitors to approach it from the east; and having reached the north-east angle of the enclosed cemetery, where the whole edifice is commanded at a single glance, the effect is pleasingly sublime. PLATE II. shews it from this station, where it constitutes at once a beautiful and picturesque mass. A series and succession of pediments, pinnacles, buttresses, windows, and bold projections, crowned with the rich tower and lofty spire, are embraced at one view, and fill the eye and mind as a homogeneous whole. This northern front, however, is generally monotonous in effect, and to be seen to advantage should be visited when the morning sun lights up one side of the tower, and the eastern side of the transepts, as in the print here referred to; or when the summer sun is declining in the west, and throws its golden rays on the northern

faces of the transepts, and tips the pinnacles and other projections with sparkling gleams of brightness. At this time also the recesses are dark and solemn, which enhance the grandeur, and augment the magnitude, of the edifice. In the twilight of evening, or when the moon is about forty-five degrees above the western horizon, and displays her silvery face amidst solemn azure and fleecy vapours, then the effect is still more awful and impressive: the enthusiastic spectator is rivetted to the scene; his mind wanders in reveries of delight; and his enraptured imagination "darts from heaven to earth, and from earth to heaven," in rapid and daring flights. Should the deep-toned organ sound at such a moment, and reiterate its solemn music through the aisles, the effect would be infinitely augmented.' p. 67.

We cannot resist the impression that some of these last sentences are a great deal too fine; and we think it would be a friendly adviser that should intimate to Mr. B. that, in his future works, the absence of such kind of brilliancies would be well compensated by more attention to general correctness of construction, in which respect we must say he is very culpably negligent, not seldom offending (if the errors are to be attributed to the Author) against ordinary grammar. At the same time we admit that his diction is easy and perspicuous.

After our Author has led the whole train of prelates before us and out of sight, he describes the form, arrangement, and construction of the building, which is to outlast so many more of its transient mitred regents. This portion of the work compresses much information in a small space; and it excites afresh our astonishment at the ability and the daring displayed by the architects. It was in the disposition of stones that the intelligence of the age mounted the highest. The freedom and vigour of mind evinced in their department by the architects of this structure, bore about the same proportion to that of the contemporary spiritual persons in theirs, as its wonderful tower and spire to the chimneys of the surrounding houses.

From Mr. Britton, however, those able but unknown adventurers toward the clouds receive little thanks for their loftiest exploit. It will be fortunate if he does not find himself involved in a violent antiquarian hostility for having dared to pronounce so fine a thing as the spire an ill-judged addition to the edifice. We will quote his words, but dare not hazard any opinion on such a question.

'Although this spire is an object of popular and scientific curiosity, it cannot be properly regarded as beautiful or elegant, either in itself, or as a member of the edifice to which it belongs. A may-pole or a poplar-tree, a pyramid or a plain single column, can never satisfy the eye of an artist, or be viewed with pleasure by the man of taste. Either may be beautiful as an accessory, or be pleasing in association with other forms. The tall thin spire is also far from being an elegant object. Divest it of its ornamental bands, crockets, and pinna-

cles, it will be tasteless and formal, as we may see exemplified in the pitiful obelisk in the centre of Queen-square, Bath; but associate it with proportionate pinnacles, or other appropriate forms, and like the spire of St. Mary's Church in Oxford, or that of the south-western tower at Peterborough Cathedral, we are then gratified.' p. 74.

A descriptive list is given of the principal tombs and monuments, accompanied with slight biographical notices; of which the following is perhaps the most remarkable.

'An altar-tomb, without inscription or ornament of any kind, commemorates Charles, Lord Stourton, who was hung March 6, 1556, in the Market-place at Salisbury, for the murder of Mr. Hartgill and his son. This event caused much publicity at the time, and may be referred to as one of those instances of human malice and malignant barbarity which cannot be accounted for, and which puzzles the philosopher, and distresses the philanthropist. It is said the Lord Stourton, from mere antipathy and personal hatred against the two persons abovenamed, had induced four of his own sons to assist him in murdering them, and afterwards to bury their bodies fifteen feet deep in the earth. This barbarous act was however afterwards discovered, and the principal assassin doomed to suffer an ignominious death in a public place.' p. 91.

With respect to the plates, it would not be easy to find any language too emphatical in praise. Nothing more exquisite has been seen, or can be conceived, than the execution of the greater number of them. The drawings are chiefly by Mackenzie, and two-thirds of the engravings are by J. and H. Le Keux. Several are only etched in outline, especially the monuments; and this is the very utmost labour that such pieces of sculpture deserve. But as many as twenty, including all the views of the edifice, exterior and interior, that are most adapted to effect, as pictures, are carefully finished, and with a wonderful vigour and delicacy.

Norwich Cathedral, which is to have twenty-four plates, is now in the course of publication; and that is to be followed by Winchester.

Art. IV. *An account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India; comprising a View of the Afghaun Nation, and a History of the Dooraunee Monarchy.* By the Honourable Mountstuart Elphinstone, of the Honourable East India Company's Service, Resident at the Court of Poona, and late Envoy to the King of Caubul. About 700 pp. 3l. 13s. 6d. London. Longman and Co. 1815.

THE general question, whether our East Indian possessions are profitable or injurious to our national strength and prosperity, is, we think, one of very difficult solution. It should seem, however, that there can be no doubt that the dominion of the British in Asia, has been attended with beneficial results to the natives. If, in former periods, the Company's servants too often

and too closely followed the example of the Rajahs, in insolence, perfidy, rapacity, and oppression, yet, the system has been gradually improving: as our empire has gained strength, the inhabitants have become familiar with the blessings of a more settled state of things. Contrasted with the merciless devastation of Indian warfare, the grinding avarice, the systematic barbarity, and the unmitigated pressure of Eastern tyranny, the occasional excesses, highly disgraceful it must be admitted, of European delegates, may still, on the whole, be deemed to have been even tolerable. The severe and restrictive nature of our military discipline, has corrected the previous irregularity of the native soldiery; the substitution of a more refined system of society must tend to raise the national character of our Oriental subjects; the administration of justice is entrusted to men of ability, and adjusted by salutary though, in some respects, too inefficient regulations; and we believe that, with some few exceptions, the supreme power has been exercised, though undoubtedly with a primary view to wealth and aggrandizement, yet with no small degree of anxiety to consult and to confirm the happiness of the native population. And if we look beyond these temporary considerations, to the religious condition of the East, it will afford us a wider range and a higher hope. The plans and exertions of the Missionaries for the conversion of the idolatrous and the instruction of the ignorant, may be said to be now carried on, if not under the avowed patronage, with a connivance no longer dubious on the part of Government.

The worst part of our Eastern policy has arisen from the frequent change of system by which, of late years, it has been distinguished. A spirit of vacillancy seems to have presided over our councils; one Governor-general has acted on a defensive and conceding plan; the next has swept the Peninsula with his armaments, and pushed back our frontier far beyond its original confines; his successor has reverted to the former policy, has again contracted our boundaries, and busied himself in plans of economy and restriction. Lord Cornwallis opposed to the subtle and unprincipled intricacies of Indian diplomacy, and the gross wickedness of Eastern rapacity and aggression, his own mild spirit, and equitable and steady plans of justice. The viceroyalty of Marquis Wellesley was a perfect blaze, dazzling and intense; but self-exhausting. Every thing with him bore the marks of empire: his palace was built and adorned with imperial magnificence; his schemes were calculated on an imperial scale; the Company's territories were augmented by imperial conquests and acquisitions; and, to crown the whole, he quitted the East, leaving the weight of a debt that may very aptly be termed imperial. Since that time, it

should seem that the main object has been to retrace his steps ; cessions have been made with incredible impolicy ; our allies have been abandoned where abandonment was most unjustifiable ; and beyond all was the folly of first driving the *officers* of a whole army into open mutiny, and then attempting to retrieve the error by the desperate expedient of dissolving the union between the native soldier and his European commander ; thus destroying at one stroke the steady and laborious work of half a century, and loosening, to its very roots, the security of our Indian empire.

But there is a point of view more immediately connected with our present subject, under which we can contemplate the conduct of the East India Company with no small degree of complacency. It does not seem to have been at any time restricted by that teasing and low policy of petty concealment, which has been, almost invariably, a common and fatal error of extensive commercial monopolies. The civil and military servants of the Company, instead of being thwarted in their attempts to communicate to the public the results of their literary or scientific investigations, have generally experienced encouragement. In aid of every respectable publication, access to the Company's archives has rarely, if ever, been denied ; and to this liberal and judicious plan we owe a series of the most important and elucidatory labours that have ever been directed to objects of a similar description. Among the most able and satisfactory of these, we feel no hesitation in placing Mr. Elphinstone's work. It deserves the highest praise for extensive observation, cautious diligence, unostentatious knowledge, and distinct narration ; and there is, besides, an air of punctilious veracity about it, that at once excites confidence. In this artificial and obtrusive age, the book derives an additional charm from the entire absence of all affectation of authorship ; we meet with nothing of that studied adjustment of periods, and overwrought trimness of phrase, which are so wearying, and so completely out of place when a plain tale is to be told. The principal persons of the embassy seem to have been continually on the alert, and to have viewed every thing with a keen and eager, but discriminating eye ; they evidently availed themselves of every opportunity for inquiry, and Mr. E. has accurately weighed and judiciously arranged the mass of materials which they collected. In a short Preface he has stated his obligations to his coadjutors, with honourable precision. 'A plan' had been 'arranged among the party,' by which distinct objects of inquiry were assigned to particular individuals.

'The geography was allotted to Lieut. Macartney, and he was assisted by Capt. Raper, already known to the Public by his account of a journey to the sources of the Ganges. The climate, soil, produce,

and husbandry, were undertaken by Lieutenant Irvine, and the trade and revenue by Mr. Richard Strachey. The history fell to Mr. Robert Alexander, and the government and the manners of the people, to me.'

From Mr. Elphinstone's personal knowledge and observation, from very extensive inquiries, and from the reports of the gentlemen named in the preceding extract, the materials of the present work have been derived. One individual of this brief list, Lieut. Macartney, is since dead; and a short, but expressive tribute to his high desert, is inserted in the Preface.

In our analysis of the contents of this comprehensive volume, we shall follow the plan which the Author laid down for himself, without amusing ourselves with frivolous inquiries whether it might not, in some respects, be altered for the better. The work, after a short introduction containing an account of the proceedings of the mission, divides itself into five books: 1. The geography of Afghaunistan; 2. General account of the inhabitants; 3. Particular account of the Afghaun tribes; 4. The provincial divisions; 5. The royal government of Caubul. We shall advert to the contents of the Appendix in their order; anticipating, however, that portion of it, which relates to the establishment of the Dooraunee monarchy in Caubul.

The Dooraunees are of obscure and uncertain origin. By some, they are stated to have inhabited the mountains of Toba; while other and more prevailing traditions describe them as issuing from the mountains of Ghore, and inundating the plains of Khorasan. Hanway, to whose opinion Mr. Elphinstone attributes 'great probability,' supposes 'them to have been settled 'to the east of Herat, early in the ninth century.' It would appear that they maintained their independency until the seventeenth century, when, in consequence of the successful hostilities of the Uzbeks, they were compelled to purchase the protection of Persia, by consenting to become her tributaries.

In the year 1716, the Dooraunees, who were then called Abdaullees, under the command of Abdoolla Khaun, invaded the Persian territory, at first with success; but their enterprise terminated in defeat. Soon after this Abdoolah was deposed by Zemaun Khan, the father of the celebrated Ahmed Shah. The chieftainship of Zemaun was enterprising and successful; he defeated the superior numbers of the Persians, retained Herat, and pushed his conquests to the North-western extremity of Khorasan. A season of anarchy intervened between the splendid rule of Zemaun, and the submission of the Abdaullees to the sword of Nadir Shah, in 1728; but soon after this period they resumed hostilities under the command of Zoolficaur, the son of Zemaun, passed the Persian boundaries, defeated the brother of Nadir, and laid siege to Meshhed. At length, Nadir himself

took the field against them, and after an obstinate resistance, ultimately reduced the whole of the Afghan tribes under his dominion. He took a considerable number of these warlike freebooters into his service, and seems 'to have shewn great attachment' to them. 'To this partiality, among other causes, is attributed his murder by the Persians in June, 1747.' The Afghans and Uzbeks under Ahmed Shah endeavoured to revenge his death; but they sustained a repulse.

After this failure, Ahmed fought his way to Candahar, at the head of an inconsiderable force of cavalry; and in October, 1747, assumed the sovereignty of the Afghan tribes, at the early age of 23. Without any delay he began his career of conquest, and the weak and distracted state of Persia, and of the surrounding nations, offered a rich harvest to the invader's sword. He first reduced the Ghiljies, and then advanced against the Mogul governor of Caubul, who fled before him. He still pressed forward, crossed the Indus, entered Lahore after a victorious conflict, and 'prepared to advance upon Delly.' In the mean time, the army of Mahommed Shah, the emperor of Hindostan, under the command of his son and his vizier, seized the fords of the Sutledge; but Ahmed, by manœuvres of astonishing rapidity, effectually disconcerted their defensive system, crossed the river at a higher point, and leaving the Indian army in his rear, captured the town of Sirhind, where it had deposited its baggage and its stores. In a subsequent battle, he was defeated by the talents of the Indian general; but notwithstanding this, he continued to secure the dominion of the Punjaub, the most important frontier province of the Mogul Empire. In successive campaigns he reduced Herat, mastered the principal portion of Khorasan, and conquered Cashmeer. In 1756, he again advanced against Hindostan, entered Delhi in triumph, and forced from the Emperor the cession of the Punjaub and of Sind. The troops and officers whom Ahmed left behind him, when he quitted Hindostan for his own states, were speedily forced to retire by the Marhattas, to oppose whose encroachments, the Afghan chief found it necessary to march eastward in 1759; and in January, 1761, he routed the Marhattas in the fatal battle of Paniput. The remainder of his eventful life was fully occupied by quelling petty insurrections, and by repelling the more formidable aggressions of the Persians and the Sikhs. He died in June, 1773, in the 50th year of his age.

Ahmed Shah appears to have been a man of consummate abilities, brave to admiration, and of indefatigable activity. His natural dispositions were, comparatively mild and merciful. Crimes he certainly committed in his efforts to attain and to secure his height of power; 'yet the memory of no eastern

'prince is stained with fewer acts of cruelty and injustice.'
 'He was a divine and an author, and was always ambitious of
 'the character of a saint.'

His son and successor Timoor Shaah, was a prince of a very different character; his principal attention was directed to the accumulation of money, and the preservation of his actual possessions. He abandoned himself to ease and indolence, from which he seldom roused himself except when compelled by domestic commotion or foreign inroad. The effects of this relaxation and the absence of the vigorous hand of Ahmed, were soon felt; and though the reign of Timoor himself was tolerably quiet, yet he prepared the way for those scenes of anarchy and turbulence, and for that dismemberment of the Afghan empire, which took place in the reign of his successor.

After the death of Timoor Shah, in May 1793, Shaah Zemaun ascended the throne, having, either by force or stratagem, baffled the efforts of his numerous brothers. His reign presents little more to the reader of its history, than a series of political blunders. He seems to have been both active and brave; but he sacrificed the security of his empire, and the stability of his reign to a strange and impolitic anxiety for the invasion of India, and this error of judgement, together with the injudicious choice of a vizier, effected his ruin. The general alarm which the avowed determination of Zemaun excited in India, and even in this country, cannot have escaped the recollection of our readers; and there can be no doubt that, although to human apprehension his ultimate failure was certain, his appearance would have excited the Mahommedans of India to a universal revolt, which could not have been quelled but at the expense of much treasure, and much blood. It is utterly impracticable to give in this brief sketch, any adequate description of the various marchings and counter-marchings of this infatuated prince, from one part his dominions to another, perpetually tormented by his Indian mania, and continually called off from this point by domestic insurrection, and by the attacks of the Persians. His brother Mahmood, after a number of unsuccessful attempts, at length established himself on the throne of Zemaun, whom he seized and caused to be blinded.

The principal agent in this revolution, was Futteh Khan, one of those extraordinary beings, who so rarely appear on the stage of real life, and whose actions would appear almost incredible, even if attributed to the heroes of romance. Utterly regardless of danger, and equally indifferent as to the moral complexion of the means used to accomplish his ends, he has repeatedly effected the most important events, sometimes by his own single interposition, and at other times, with the aid of a mere handful of followers. Exile, freebooter, general, or vizier—his cha-

acter has never altered, nor has his self-dependence for one moment forsaken him; and even at this very time, it is his weight alone that presses down the scale of empire on the side of Mahmood. The accession of Mahmood was not, however, unopposed, nor his prosperity of long continuance. Prince Shuja, Zemaun's full brother, commenced active hostilities. He first raised the tribe or clan of the Berdooraunees, through whose want of discipline he sustained a severe defeat from Futteh Khan. He then advanced on Peshawer at the head of 12,000 Khyberees; but he was again unsuccessful. In the mean time, Mahmood was weakening his own cause by his incapacity; the excesses of his favourite guards exasperated the people of Caubul, who rose in insurrection, and Shuja being called in by the insurgent party, was, after defeating Futteh Khan, seated on the throne.

'Mahmood, deserted by all his adherents, suffered himself to be quietly conducted to the upper fort, where the princes of the blood are confined. His eyes were spared, but Shuja has unfortunately had sufficient reason to regret this clemency, of which he probably afforded the first example in this country.'

Still more unhappily, Shuja, although an amiable and accomplished man, 'was deficient in the genius and energy which were requisite to restore a government so far sunk in anarchy and decay.' Mokhtar Oodoulah, to whose influence and enterprise the new monarch had been indebted for his success, though he was made vizier, was never in his master's confidence. Rebellions, in every possible kind, suddenly started up, and as suddenly subsided. The indefatigable Futteh contrived to be almost constantly at the scene of action. We cannot attempt to describe the state of confusion that resulted from this situation of affairs, as it would require too much space to make it intelligible; and we shall merely remark in general, that when the embassy reached Caubul, the king had been every where successful, and had just quelled a most formidable insurrection headed by his vizier, the only man, it would appear, to whom Shuja has been ungrateful.

'In the year 1808, when, from the embassy of General Gardanne to Persia, and other circumstances, it appeared as if the French intended to carry the war into Asia, it was thought expedient by the British government in India to send a mission to the king of Caubul, and I was ordered on that duty. As the court of Caubul was known to be haughty, and supposed to entertain a mean opinion of the European nations, it was determined that the mission should be in a style of great magnificence; and suitable preparations were made at Delly for its equipment.'

A secretary and two assistants, one surgeon, two military surveyors, one captain commandant, one captain in second, six lieutenants, one hundred regular and the same number of irregular

cavalry, with two hundred infantry, were appointed to attend the Embassy, which set out from Delhi on the 13th of October, 1808. At Canound they first encountered the sands of the desert, 'rising one after another like the waves of the sea, and 'marked on the surface by the wind like drifted snow. There 'were roads through them, made solid by the treading of animals; but off the road our horses sunk into the sand above the 'knee.' After a day or two's travelling through this amusing country, they reached

'Singuana, a handsome town, built of stone, on the skirts of a hill of purplish rock, about six hundred feet high. I was here met by Rajah Ubhee Sing, the principal chief of the Shekhawut tribe. He was a little man with large eyes, inflamed by the use of opium; he wore his beard turned up on each side towards his ears, which gave him a wild and fierce appearance; his dress was plain, and his speech and manners, like those of all his countrymen, rude and unpolished. He was, however, very civil, and made many professions of respect and attachment to the British. I saw him several times, and he was always drunk either with opium or brandy. This was indeed the case with all the Shekhawuttee Sirdars, who are seldom in a condition to appear till the effect of their last debauch is removed by a new dose; consequently it is only in the interval between sobriety and absolute stupefaction that they are fit for business. Two marches from Singuana brought us to Jhoonjhoona, a handsome town with some trees and gardens, which look well in such a desert. Each of the chiefs, who are five in number, has a castle here; and here they assemble when the public affairs require a council. At this place, I saw the remaining four Shekhawut chiefs; they were plain men. One of them, Shaum Sing, was remarkably mild and well-behaved; but some of the others bore strong marks of the effects of opium in their eyes and countenance. They were all cousins, and seemed to live in great harmony; but scarcely had I crossed the desert, when I heard that Shaum Sing had murdered the three others at a feast, stabbing the first of them with his own hand!'

The embassy now entered the territories of the Rajah of Bikaner, 'the least important of the five princes of Rajpoot-ana.' The description given by Mr. Elphinstone of this part of his travels, is truly frightful. Hills of shifting sand were seen from twenty to a hundred feet high. In winter, when they are somewhat permanent, they are covered with a scanty and precarious herbage. Here, and on the march, were found a few wretched villages, composed of straw huts, surrounded with thorn hedges stuck in the sand.

'These miserable abodes are surrounded by a few fields which depend for water on the rains and dews, and which bear thin crops of the poorest kind of pulse, and of bajra, or *holcus spicatus*; and this last, though it flourishes in the most sterile countries, grows here with difficulty, each stalk several feet from its neighbour. The wells

are often three hundred feet deep, and one was three hundred and forty five feet. In the midst of so arid a country, the water melon, the most juicy of fruits, is found in profusion. The desert from Pooggul to Bahawulpoor, was a flat of hard clay, which sounded under our horses' feet like a board; the clay was destitute of all vegetation, and in this tract, excepting the fort and pool of Moojgur, and two wells about sixteen miles from Bahawulpoor, there is neither water nor inhabitants to be found.'

The party had to sustain great privations in their journey through this dreary tract; the fatigue was excessive on account of the heavy sand, and the path so narrow, that when in the closest order, the line extended two miles in length. They endured the greatest inconveniences from the scarcity and the bad quality of the water; while the tempting juice of the water melon produced injurious effects on the health. From all these circumstances, together with the astonishing variation of temperature in the days and nights, sickness was so dreadfully prevalent, 'that thirty sepoy, without reckoning followers, were taken ill in the course of one day at Nuttoosir, and forty persons of all descriptions expired during the first week of our halt at 'Bikaneer.' The first appearance of this last named city, amid the horrors of the surrounding desolation, was remarkably striking; but it was appearance only. The walls indeed rose lofty and majestic, with their towers and battlements; above them towered the still loftier citadel, and beyond them were distinguished high buildings and temples; but within the gates nothing was to be seen, but mud huts and corresponding poverty. A striking illustration of human ambition is to be found in the fact, that this dreary waste, from the whole of which, if offered to him in fee simple, the poorest English farmer would turn away in utter and unhesitating disdain, was the scene of warfare and the object of strife between contending rajahs. Bikaneer was at this time in a state of siege, and five different armies were braving the miseries of the desert in hostility against its prince, who trusted to the strength of his walls, and still more to the invincibility of his ocean of sand. His person and character are described as follows.

'Rajah Soorut Sing is a man of a good height, and a fair complexion for an Indian. He has black whiskers and a beard (except on the middle of his chin), a long nose, and Rajpoot features; he has a good face, and a smiling countenance. He is reckoned an oppressive prince. It is strongly suspected that he poisoned his elder brother, whom he succeeded; and it is certain that he murdered an agent sent from the vizier of Hindostan to the king of Caubul. Yet, as he is very strict in his devotions, and particular in the diet prescribed by his religion, his subjects allow him the character of a saint.'

This saintly monarch, in his interview with Mr. E. displayed great personal magnificence; his many-coloured turban was richly adorned with jewels, and he 'sat resting his arms on a shield of steel, the bosses and rim of which were set with diamonds and rubies.' Pooggul, which was the next town, is thus described.

'If I could present to my reader the fore ground of high sand hills, the village of straw huts, the clay walls of the little fort going to ruins, as the ground which supported them was blown away by the wind, and the sea of sand, without a sign of vegetation, which formed the rest of the prospect, he probably would feel as I did, a sort of wonder at the people who could reside in so dismal a wilderness, and of horror at the life to which they seemed to be condemned.'

Soon after leaving this dreary spot, our countrymen entered on the frontier territory of Afghaunistan, and were met by a detachment sent with water and refreshments by Bahawul Khaun, governor of the province. At Moujgur they were deceived by a *mirage*, called by the Persians *sirraub*. The little tufts of grass and low shrubs were minutely reflected in this fairy lake. Mr. E. offers no speculations on the cause of this phenomenon; but he remarks that it is 'only to be found in level, smooth, and dry places;' that no vapour was to be perceived; that it did not seem to be in any way affected by 'the position of the sun with respect to the spectator;' and that its appearance was not always accompanied with great heat. At Bahawulpore they met the governor in person; 'a plain, open, pleasant man, about forty-five or fifty years of age.' He was in the highest degree courteous and hospitable; liberal even to an embarrassing extent; and in his delicacy respecting presents to himself, a perfect contrast to the rapacious rulers of Eastern countries. They were now in a land of verdure and plenty, and went forward in high spirits. On the 11th of December, they reached Moultan, a town of 'magnificent appearance' and considerable trade; situated in a rich, but imperfectly cultivated country. Their reception at this place was of a very different kind, Serafrauz Khaun being fearful and suspicious. Their first interview with him was hurried and tumultuous; and it would appear that both parties were equally gratified when the Mission left the neighbourhood. We regret that we must decline attending Mr. E. in his visit to the Indus, and Messrs. Frazer and Harris in their 'attempt to ascend the peak, called Tukhte Soli-maun, or Soliman's Throne, where the people of the country believe the ark to have rested after the deluge.' One passage, however, is too illustrative to be omitted.

'The notions entertained of us by the people were not a little extraordinary. They had often no conception of our nation or religion. We have been taken for Synds, Moguls, Afghauns, and even for

Hindoos. They believed we carried great guns packed up in trunks, and that we had certain small boxes so contrived as to explode, and kill half a dozen men each, without hurting us. Some thought we could raise the dead; and there was a story current, that we had made and animated a wooden ram at Mooltaun; that we had sold him as a ram, and that it was not till the purchaser began to eat him, that the material of which he was made, was discovered.'

In their course along the Indus, our travellers came to Calla-baugh, a scene of a singular nature. We shall give the description of it in their own words.

'Calla-baugh, where we left the plain, well deserves a minute description. The Indus is here compressed by mountains into a deep channel, only three hundred and fifty yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base, for upwards of two miles. It had been widened for us, but was still so narrow, and the rock over it so steep, that no camel with a bulky load could pass: to obviate this inconvenience, twenty-eight boats had been prepared, to convey our largest packages up the river. The first part of this pass is actually overhung by the town of Calla-baugh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour; and, I imagine, only accessible by means of the flat roofs of the houses below it. As we passed beneath, we perceived windows and balconies at a great height, crowded with women and children. The road beyond was cut out of solid salt, at the foot of cliffs of that mineral, in some places more than one hundred feet high above the river. The salt is hard, clear, and almost pure. It would be like chrystal, were it not in some parts streaked and tinged with red. In some places salt springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood red, and this, with the strange and beautiful spectacle of the salt rocks, and the Indus flowing in a deep and clear stream through lofty mountains, past this extraordinary town, presented such a scene of wonders as is seldom to be witnessed. Our camp was pitched beyond the pass, in the mouth of a narrow valley, and in the dry bed of a torrent; near it were piles of salt in large blocks (like stones at a quarry) lying ready for exportation, either to India or Khorassaun. It would have taken a week to satisfy us with the sight of Calla-baugh, but it threatened rain, and had the torrent filled while we were there, our whole camp must have been swept into the Indus.'

After what we have already stated respecting the political and unsettled condition of the kingdom of Caubul, our readers will not be surprised to hear that the Embassy, on their reaching Pes-hawer, at that time the residence of the Afghaun court, found affairs in a suspicious and doubtful state. It required both skill and management to conduct the negotiation amid the difficulties which from various quarters, both foreign and domestic, were thrown in its way. The Rajah of the Punjaub, the gover-

nors of petty frontier states, and the 'great Dooraunee lords,' were all jealous of the supposed objects of the mission. But as Mr. Elphinstone abstains from all subjects connected with the Embassy, and as it was ultimately without any important result, in consequence of the misfortunes of Shuja, we shall not pursue this part of the subject. When the train entered Peshawer,

'There was a great croud all the way. The banks on each side of the road were covered with people, and many climbed up trees to see us pass. The croud increased as we approached the city, but we were put to no inconvenience by it, as the king's horse, that had come out to meet us, charged the mob vigorously, and used their whips without the least compunction. One man attracted particular notice; he wore a high red cap, of a conical shape, with some folds of cloth round the bottom, and a white plume; he had a short jacket of skin, black pantaloons, and brown boots; he was an uncommonly fine figure, tall and thin, with swelling muscles, a high nose, and an animated countenance; he was mounted on a very fine grey horse, and rode with long stirrups and very well. He carried a long spear without a head, with which he charged the mob at speed, shouting with a loud and deep voice. He not only dispersed the mob, but rode at grave people sitting on terraces with the greatest fury, and kept all clear wherever he went. His name was Russool Dewauneh, or Russool the mad. He was known for a brave and good soldier, but an irregular and unsettled person. He afterwards was in great favour with most of the mission, and was equipped in an English helmet and cavalry uniform, which well became him.'

It was a circumstance strikingly illustrative of the agitated and unsettled state of the Afghaun nation, that the house assigned for their accommodation, had been built by one of the principal officers of Shah Shuja, not long 'before he went into rebellion,' and was 'quite unfinished.' This house was commodious, and well adapted to the climate. In the construction of the buildings and the arrangement of the whole establishment within its double enclosure, there was nothing very peculiar, excepting that the summer apartments were subterranean, and, in general, precisely the same in plan and dimensions with those above ground. For the first month the Embassy were provisioned at the expense of the Shah; but at the urgent and repeated solicitation of Mr. Elphinstone, this practice was discontinued.

'The first week after our arrival past without our being introduced to the king, in consequence of a dispute about the forms of our presentation. The common forms of the court, though the ministers alleged that they had been conformed to by ambassadors from Persia, and Uzbek Tartary, and even by the brother of the latter monarch, appeared to us a little unreasonable. The ambassador to be introduced, is brought into a court by two officers, who hold him firmly by the arms; on coming in sight of the king, who appears at a high

window, the ambassador is made to run forward for a certain distance, when he stops for a moment and prays for the king. He is then made to run forward again, and prays once more; and after another run, the king calls out 'Khellut,' (a dress) which is followed by the Turkish word 'Getsheen,' (begone) from an officer of state, and the unfortunate ambassador is made to run out of the court, and sees no more of the King, unless he is summoned to a private audience in his Majesty's closet.'

It seems that our Ambassador yielded compliance with the praying part of this ridiculous ceremonial, but he strongly and decidedly protested against submitting to the pinioning and running part of the performance. In the end he prevailed, and was admitted to the presence on his own terms. On their arrival at the Balla Hissaur, or citadel, the residence of the king, the principal persons of the Embassy were admitted, and after walking about one hundred yards, ascended a flight of steps, and entered the Kishik Khauneh, or guard room, where they were courteously received by the king's imaun, the 'primate of all Afghaun-istaun.' While in this apartment they were visited by the Chaous Baushee, 'master of the ceremonies,' who had been making a strenuous but ineffectual effort to commit their names to memory. He managed the business, however, with the dexterity of a man experienced in such high and mysterious matters, for he requested, that on his touching them successively, they would whisper their names, and by the help of this prompting he succeeded to admiration. The audience too was well contrived; the gentlemen of the Mission were conducted through a sloping passage, and after entering a gate and passing 'behind a sort of screen,' the whole scene burst at once upon their view. On every side of an oblong court, with lofty walls, on which cypresses were painted, the king's guards were drawn up three deep, and at various distances stood the officers of the crown. In the midst of the court was a pond with fountains; and at the end,

'Was a high building, the lower story of which was a solid wall, ornamented with false arches, but without doors or windows; over this was another story, the roof of which was supported by pillars and Moorish arches, highly ornamented. In the centre arch sat the king, on a very large throne of gold or gilding. His appearance was magnificent and royal; his crown and all his dress were one blaze of jewels. He was elevated above the heads of the eunuchs who surrounded his throne, and who were the only persons in the large hall where he sat: all was silent and motionless.'

The Embassy advanced to the fountain and prayed, or seemed to pray, for the king; they were then announced by the Chaous Baushee, and welcomed by the Shah. After this, the guards went off by divisions and on the run, their iron heeled boots clattering on the pavement like a charge of cavalry. When the

court was cleared, the Embassy were introduced into the hall where the king sat, and a conversation on business took place, in which the Afghaan monarch seems to have conducted himself with ability. His person was handsome, his complexion olive, set off by a thick black beard. He appeared to be about thirty. 'The expression of his countenance was dignified and pleasing; his voice clear, and his address princely.' His dress was most magnificent, having the appearance of 'armour of jewels,' and in one of his bracelets was 'the Cohi Noor, known to be 'one of the largest diamonds in the world.' His crown seemed a mass, or more properly a maze of jewelery, for it was so 'complicated and so dazzling,' as to baffle inspection in a public audience. The scene altogether was uncommonly impressive, though the personal appearance of Shuja was the most splendid part of the show; and Mr. Elphinstone sums up his account by remarking, that 'the whole bore less the appearance of a state in prosperity, than of a splendid monarchy in decay.' In a subsequent and more private interview, the 'favourable impression' made by the behaviour of the Shah, was confirmed and increased. 'It will scarcely be believed,' says Mr. E. 'of an Eastern monarch, how much he had the manners of a gentleman, or how well he preserved his dignity while he seemed only desirous to please.'

At this time Shuja had reigned about six years, and appeared to be firmly seated on his throne; but a series of injudicious measures, and misplaced confidence, had been for some time preparing the catastrophe which defeated the political objects of the Caubul Mission. The vizier had led an army against the rebellious province of Cashmeer, at first with every prospect of success; but he seems to have been deficient in every military quality, excepting that of personal bravery, and he ultimately sustained a complete and irrecoverable discomfiture. At the same time, Shah Mahmood, and the restless agitator Futteh Khan, seized Caubul; while the king's army was disaffected, and the Khauns of his party were at open variance with each other. In this state of things, it will readily be imagined that the situation of the Embassy could not be very pleasant. At one time, indeed, they were in great personal danger. A Hindoo had been seized in the passes on the Caubul road, and it was reported that he was an Emissary from the English to Mahmood, inviting him to hasten his march, and promising to seize the person of Shuja; and to this it was added, that the king had given up the effects of the Embassy to plunder. At this delightful intelligence all Peshawer was in commotion; matches were lighted, arms were got in order, and a mob assembled round the gates of the residence of the mission, where, at the same time, all had been quietly prepared to give them a warm reception. They dispersed, however, on ascertaining the falsehood of the report.

'On the 4th of June, the party of troops with the mission, was exercised in honour of his Majesty's birth-day. Akram Khaun and many other persons of all ranks were present. The spot was admirably calculated for a small body; being a green plain confined by hillocks. The Dooranees were greatly delighted with the exhibition, and even the King viewed it through a telescope from the top of the Balla Hissaur.'

We have quoted this trivial incident, merely as an illustration of that perverse obstinacy with which mankind adhere to old habits, in the very face of unquestionable improvement. Five, or even half five thousand men, disciplined in the European manner, and attached to the person of Shuja, would have put his throne and empire out of hazard; and yet, with this limited but practical proof of Western superiority before his eyes, he persisted to his downfall in the Eastern modes of warfare. Nor, as it appears, did any of his Sirdars, though delighted with the close array, the rapid and sustained fire, the hedge of bayonets, the unbroken charge, the combined and calculated movements of this miniature army, express a wish to substitute this scientific system, for the tumultuous shiftings, the uncertain and wavering formation, the desultory march, the slow and ill-directed fire, and the charge *à la debandade*, of their own troops.

Shah Shuja took the field in person against his brother, and the Embassy retired for safety to Hussun Abdaul, where it soon received letters of recall from the British Government. But even before the preparations for the homeward march were completed, it was overtaken by the Harem of Shuja, and by the news of his surprise and defeat; from which he would have been effectually protected by an advanced guard, and by the preservation of order in his straggling columns. It was Futteh Khan, with a small force, who had thus routed the army of the king. Some days afterward, the Embassy, while on its return, was again overtaken by the Harem, and introduced to the celebrated Shah Zemaun, whose name once struck terror through all the nations of the East, but who was now a blind and melancholy fugitive, seeking an uncertain refuge among those whom he had twice invaded and subdued. He seemed to be about forty, and had by no means the appearance of 'a blind man.' While on their return, the party were exposed to various adventures. On one occasion, the vanguard were nearly swept away by a torrent, which, when they began to cross it, was not more than a foot deep; but rose ten feet in a minute, and 'ran in waves like the sea, rising against the bank in a ridge, like the surf on the coast of Coromandel.' At another time, while entangled in a pass, they were attacked by the Siks. One man was killed, and the commander of the escort shot through the arm. In his passage through the Punjab, Mr. E. had occasion to observe that the accounts of its

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fertility are much exaggerated, and that excepting near rivers, it is in this respect far below the British possessions in India.

‘On the whole, not a third of the country we saw was cultivated. It, however, contained many fine villages, and some large towns, but most of the latter bore strong marks of decay. Umritsir alone, the sacred city of the Sikhs, and lately the seat of their national councils, appeared to be increasing; on the contrary, Lahore is hastening fast to ruin, but the domes and minarets of the mosques, the lofty walls of the fort, the mossy terraces of the garden of Shaulimar, the splendid mausoleum of the emperor Jehangeer, and the numberless inferior tombs and places of worship that surround the town, still render it an object of curiosity and admiration.’

[*To be concluded in the next Number.*]

Art. V. *Prescience, or the Secrets of Divination*; a Poem, in two Parts. By Edward Smedley, Jun. foolscap 8vo. pp. 138. Price 7s. 6d. Murray. 1816.

THIS is, we think, the most splendid piece of versification that has appeared since Mr. Heber's *Palestine*. Although extremely unequal, it is more imaginative and more interesting, than almost any poem we have recently met with of the same school; a school which we cannot better designate, than by comparing its elegant, elaborate, and dazzling productions, to paintings in enamel. For some classes of subjects, this style of poetry may be esteemed preferable. It would not suit an historic narrative, a tale of sublime or romantic character, an Alpine sketch, or a quiet landscape. But for didactic poetry, or as a vehicle for that metaphysical cast of sentiment, which loves to embody itself in personification and metaphor, a stately diction and antithetical rhymes may be highly appropriate. They fill the ear in those intellectual pauses which almost necessarily occur in poetry of this description, like an *obligato* symphony, relieving at intervals the subject of the composition.

Mr. Smedley prefixes to his poem an extract from Lord Bacon, on the subject of Divination, which serves to illustrate the title, and the natural division of his subject.

“DIVINATION hath been anciently and fitly divided into ARTIFICIAL and NATURAL: whereof Artificial is, when the Mind maketh prediction by argument concluding upon signs and tokens: Natural is, when the Mind hath a presentiment by an internal power without the inducement of a sign. Artificial is of two sorts, either when the argument is coupled with a derivation of causes, which is *rational*; or when it is only grounded upon a coincidence of the effect, which is *Experimental*: whereof the latter is for the most part superstitious. But the Divination which springeth from the internal nature of the soul, is that which we now speak of, which has been made to be of two sorts; *Primitive*, and by *Influxion*. Pri-

"*mitive* is grounded on the supposition that the Mind, when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of *Prenotion*; which, therefore, appeareth most in Sleep, in Extasies, and near Death, and more rarely in waking apprehensions; and is induced and furthered by those abstinences and observances which make the mind most to consist in itself. *By Influxion* is grounded upon the conceit that the Mind, as a mirror or glass, should take illumination from the foreknowledge of God and Spirits: unto which the same regimen doth likewise conduce. For the retiring of the Mind within itself is the state most susceptible of Divine Influxions, save that it is accompanied in this case with a fervour and elevation, which the ancients noted by *Fury*, and not with a repose and quiet, as it is in the other."—*Of the Advancement of Learning, Book II.*

We can well imagine the stir and tumult which such a passage as this would be sufficient to awaken in a mind disposed to those metaphysical fancies which may be aptly termed the poetry of philosophy. We cannot call this passage poetry, but it possesses some of the sublimest attributes of poetry, and strikes the imagination with mysterious force, like the words of an Oracle, that mean, or seem to mean, more than is expressed. If the mood of the poet, and the circumstances in which these impressions found him, were favourable to the indulgence of a suitable train of ideas, his first thought would be, how fine a subject it presented for lofty rhyme; and this would probably be succeeded by a degree of satisfaction in the opportunity of appropriating such a theme for the exercise of his own talents. What a sublime array of cloud-like conceptions would perhaps occupy the whole of his intellectual horizon at that moment. But then—to fix them into definite and expressive forms—to give to such 'airy nothings' both shape and feature—to translate into expression the deep feelings of excited fancy!—the difficulty of accomplishing this, has induced many a possessor of the highest poetic qualities of mind, to shut himself up in the solitary enjoyment of his own incommunicable thoughts, leaving the drudgery of expression to those who can more easily utter all they feel.

Mr. Smedley has had the good fortune to select a noble subject. We are disposed, on the strength of the ability he has shewn in treating it, to give him credit for feeling his best ability wholly inadequate to do it that justice which, in his first conceptions, he had meditated. We are not sure, however, that had he felt the sublimity of which it was susceptible, and which in the hands of such a poet as Wordsworth it would have gained, he would not have relinquished the theme before he had written half his poem. The passage which approaches the nearest to sublimity, is that which portrays the Druid's circle at Stonehenge. The Author visited this scene 'on a night which will

be always fresh in his memory ;' and he adds, that ' he has perhaps given but a faint copy of the feelings which were excited by its wild magnificence.'

' To gentler scenes the Minstrel may repair
When the soft moonbeam tints the golden air ;
There drink the fancies pious cells impart,
And trace their lavish wantonness of Art ;
Chaunting in Lay far richer than his theme
The holy pride of Tweed's enamour'd stream.
But would you view the Druid's fane aright
Choose not the stilly season of " Moonlight."
Rather when heav'n's vast face is one black cloud,
And darkness clasps all Nature in her shroud ;
When the big rain falls pattering thick and fast,
And the storm howls upon the gusty blast ;
Then gather round your cloak—well suits the time
To tread the circle of that haunted clime.
Far o'er the dreary heathsward lies your road,
So far it seems not part of man's abode,
So dreary that in silence you may bless
The friendly gloom which hides its loneliness.
But little needs the torch's ruddy glare
To tell you when your steps have wander'd there :
So bright the lightning's angry glance is thrown
Where frowns that mighty shapelessness of stone.
Huge, and immeasurable ; breadth, and height,
And thickness which o'ercharge the wondering sight ;
As if the Fallen in his sport had rent
Some rock for his eternal monument ;
And hurl'd the shivering quarry where it lies,
Fit emblem of his pride, and might, and size.
Apart from all the rest One seems to stand,
Grim-visaged Porter to the Brother band ;
The Brother band, who fix'd for ever there,
In sullen state o'erlook the desert lair.
Few, yet how many ! never to be told
Aright by man, or number'd in their fold.
Work, as the peasant fondly frames his tale,
Of him, the Wizard of Cayr-Merdin's vale :
Or sudden, of themselves upsprung from earth,
Convuls'd and shrinking from her monstrous birth.
Erst girt around with everlasting Oak,
Whose broad limbs never felt the woodman's stroke :
Seen but by purer eyes, to which were known
The lustral vervain, and the paddock stone :
Touch'd but by hands which cull'd the golden bough,
Mute to all lips but those which pour'd the vow.
' Such have they stood, till dim Tradition's eye
Looks vainly back on their obscurity.

Through the wild echoes of their maze have roll'd
Fierce harpings fit to rouse the slumbering bold :
And many a song which check'd the starry train,
And bade the moon her spell-bound car restrain.
For some in such mysterious ring of stone,
Could mark the semblance of Heav'n's fiery zone ;
Read lore celestial in each mass, and name
The planets' courses from its magic frame.
Haply no common rites have there been done,
Strange rites of darkness which abhor the sun.
There charms, and divination, and the lay
Which trembling fiends must list to, and obey ;
And horrid sacrifice : the knife has dared
To search his bosom whom the falchion spar'd ;
O'er some pale wretch, yet struggling with the blow,
The Seer has bent to watch his life-blood flow :
Felt the pulse flutter, seen the eye grow dim,
Mark'd the quick throe and agony of limb ;
Then pluck'd the living heart-strings from their seat,
And read each separate fibre while it beat.

' Scarce can I tell, what forms beneath the gloom
My rapt eye bade those fearful stones assume :
Shapes which ev'n memory shudders to relate,
Monsters which fear will to herself create.
Methought the Synod of those Gods appeared,
Whose damned altar 'mid the pile was reared ;
O'er the rude shrine in grim delight they stood,
And quaff'd the still life-quivering victim's blood.
The lightning gave their brow a fiercer scowl,
The North-wind louder swell'd their frantic howl ;
And as the skies wept on th' accursed place,
I felt the gore-drop trickle down my face !
Fierce with the phrenzied boldness of despair,
I touch'd the giant fiend who revell'd there ;
It mov'd not, liv'd not, it was very stone ;
Oh, God ! I joy'd to find myself alone.' pp. 36—41.

The following description of the Witch, is written with still more energy of expression.

' Mark yon lone cot, whose many crannied wall
Admits the gale which else would work its fall :
Where through the rattling casement's shatter'd pane
Trickles the dropping of unhealthy rain ;
And from the mossy roof long rest of straw,
The suns of summer baleful vapours draw.
Around it all is damp, and chill, and drear ;
A boundless heath which man is seldom near, }
Or if his feet should cross it, 'tis with fear.
There not a single bough nor leaf is seen,
Save one poor stunted willow's meagre green,

Which rears a sapless trunk that cannot die,
And clings to life with lifeless energy ;
Stretch'd with grey arms which neither bud nor fade,
Above the slimy pool they fain would shade.

' Hous'd in such houselessness, there dwells alone,
Wasting the lees of age, a wither'd Crone.
Sad wreck of life and limb left far behind,
Forgotten, but in curses, by her kind ;
Mateless, unfriended, unallied to earth,
Save by the wretchedness which mark'd her birth ;
Knit to existence but by one dark tie,
Grappling with Being but through misery.
The tongues which curse her would not wish her dead,
They know not where to fix their hate instead ;
The hand whose vengeance daily works her wrong,
Stops short her lingering torture to prolong ;
And for herself, her Memory's faded eye
Sees but the moment which is passing by.

' Bent o'er her scanty hearth, the Beldame drains
Heat long forgotten in her bloodless veins ;
Doubled within herself in grisly heap,
A blighted harvest Death disdains to reap.
A form unshapen, where nor arm, nor knee
Are clearly fashion'd, yet all seem to be.
The lank and bony hands whence touch is fled,
Fain would support, but cannot rest her head ;
Her head for ever palsied ; long ago
Time there has shed and swept away his snow :
Quench'd the dull eyeball, taught the front to bow,
And track'd his roughest pathway on her brow.
Can it be life ! Or is there who would crave
Such bitter respite from the must-be grave !
Who kin to other worlds, on this would tread,
Or clasp a being, brother'd with the dead !

' Yet the fond wisdom of the rustic pours
Strange might of evil round that Beldame's doors.
There the Deceiver frames his deeds of harm,
And stamps his signet on her wither'd arm ;
Traffics in ill, and from his willing prey,
Drains the slow drops which sign her soul away.
There, while the body sleeps in deadly trance,
The accursed Night-hags in their spirit dance ;
Steep'd in strange unguents ride the burden'd air,
And mingle with the children of despair.' pp. 42—46.

The Second Part describes the Prescience of the Poet, of the Lover, of the Dying Patriot, and of the Martyr. It is scarcely equal to the first, and but very imperfectly fulfils the promise of the Argument, which is injudiciously prefixed. There occurs a fine passage on the slow progress of Milton's reputation : it is introduced by the following lines.

' Yes! there is solace for those hearts which brood,
Chill'd by the frost of their own solitude;
Which nurse the festering wound of noble pride,
And sicken with the pangs of hope denied.
For them the Prescient Spirit undismay'd,
Shines in the brightness which itself has made;
Springs o'er the barrier Time would idly frame,
And revels in anticipated fame.' p. 66.

Our last extract shall be taken from the description of the
Lover's Prescience of an unknown mistress.

' Ah! what the pause of being can supply,
What fill his craving bosom's vacancy!

* * * * *

Vain all the loveliness which others wear,
Till the One statue of his hope is there!

' Yet o'er his search some hand unseen presides;
Weans from the false ones, to the real guides;
From his dim eye with favoring power dispels
The mist which all diviner vision quells;
Shadows the past, the forward pathway shows,
And gifts of planetary might bestows;
The glass whose surface but for One is clear,
The ring which presses when the lov'd is near.

' Soon as her first light whisper steals around,
His ready ear acknowledges the sound;
Deems it sweet music other days have known,
And catches ere it falls the coming tone;
So lost, yet so familiar and so dear,
He thinks 'twas always present to his ear.
Haply 'twas warbled ere condemn'd to earth,
His spirit gloried in its purer birth;
And echoes now its unforgotten strain,
To lure him upwards to his Heaven again.
He views an image where the features seem
Like the vague memory of a scatter'd dream;
Or as the visage of a friend, whom time
Has render'd strange, with grief, or toil, or clime;
So like we almost greet him by his name,
Yet so unlike, we doubt it is the same;
And wipe away the film, and with surprise
Scarce dare to trust the gladness of our eyes.
It is the single star, whose ceaseless ray
Has never dimm'd its blaze in ocean spray;
The pilot beam, which steady light supplies,
The Cynosure of never-clouded skies.
It is the holy dream by Fancy bred,
The hope on which his solitude has fed;
The kindred nature whom his bosom claim'd,
The One for whom he felt his being framed.' pp. 71—73.

We may safely leave these quotations to bear their own testimony to the Author's talents.

Art. VI. *Memoirs of the Life and Writings of the Rev. Andrew Fuller*, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society. By J. W. Morris. 8vo. pp. viii. 496. Price 12s. Hamilton. 1816.

EVERY addition to our stores of ecclesiastical biography, that is executed with tolerable ability, we deem highly valuable. It is not only as furnishing examples of excellence, that the memoirs of persons eminent for their piety or usefulness, claim to be made public; but on account of the light which documents of this description tend to throw on the religious history of the period to which they refer, and their importance as data to future writers, in tracing the progress of opinions, and illustrating their influence on Society. The minute record of circumstances and transactions which, but for their connexion with the immediate subject of such memoirs, would soon pass into oblivion, often proves of great value, when we carry our researches even for a little way back into the past, with a view to ascertain the intellectual and moral character of the Times. And how soon will the Present Times become history!

We think Mr. Morris has done the public a service, in compiling the present volume. The incidents of Mr. Fuller's life were few: his eminent labours and his numerous writings, supply, however, ample materials for interesting biography.

Andrew Fuller was born on the 6th of February, 1754, at Wicken, a small village in Cambridgeshire. He was not indebted either to eminence of birth, or to fortunate patronage, for any part of his subsequent reputation. His earlier years were diversified only by the commission of crimes and follies too common to childhood and youth; succeeded by those moral convictions, sometimes deepened into horror and remorse, which often result from the natural operations of conscience. In his sixteenth year, these convictions had assumed a more enlightened and commanding character, and they issued eventually, in his cordially embracing the doctrine and the promise of the Gospel.

He attributes to the preaching which he then heard, the prolongation of the terror and disquietude with which the deep consciousness of his guilt had filled his mind. 'If, at that time, to use his own impressive language, 'I had known that any poor sinner *might* warrantably have trusted in the Saviour of sinners for salvation, I conceive I should have done so, and have found rest to my soul sooner than I did.' p. 14. The sufferings of his mind under the agitation by these distressing exercises, seem to have qualified him to state with distinctness, as he afterwards did, the errors and disadvantages of the system from which they emanated.

The following year introduced him to the Baptist church at Soham. Mr. F. entered into this connexion with all the ardent eagerness and affection of a recent convert. It afforded him considerable pleasure, but proved to be of very transient duration. A division in the church, amounting almost to a dissolution, shortly ensued. By slow and progressive steps, he was led to settle as their minister among the few members that remained. The first seven years of his pastoral labours were spent in the retirement and obscurity of Soham, and among a people who were few in number and whose means were incompetent to his support. It was during his residence here, that he imbibed those views which are conspicuous in "The Gospel worthy of all Acceptation." Hitherto, he had been the disciple of Gill and Brine; but perceiving a discordancy between some of their leading sentiments and the sacred writings, he sedulously prosecuted his inquiries concerning the points on which they differed, and they eventually terminated in his renouncing his adherence to the peculiarities of the opinions of these two writers. A corresponding change in the character of his preaching naturally resulted from the change his religious sentiments had undergone, and from the adoption of those views which in after life he maintained, and ably defended.

In the year 1782, Mr. Fuller removed from Soham, to Kettering, in Northamptonshire. It would seem, that Providence had been wisely preparing him, in his former retreat, for this wider sphere of action. His judgement had been exercised and strengthened, and his powers of action had acquired a ripeness and maturity, which qualified him to discharge with success the arduous duties that attached to the distinguished situation in which he was about to be placed.

The year 1792 was a year replete with interest to Mr. Fuller and to India. In the office of Secretary to the Baptist Mission, which originated at that time, his energetic mind found an object commensurate with its almost boundless capacities and ardour. In the pursuit of the objects connected with the welfare of this Mission, he found his highest joy, and, eventually, his grave.

'The labours,' says Mr. Morris, 'which the barren years of this mission, as well as its future periods of success and extension, occasioned to Mr. Fuller, it is not easy to enumerate. They were witnessed by others, and heard of from them, though he dwelt little upon them in his own conversation. But the consultations which he held—the correspondence he maintained—the personal solicitations which he employed—the contributions he collected—the management of these and other funds—the selection, probation, and improvement of intending missionaries—the works which he composed

and compiled on these subjects,—the discourses he delivered,—and the journeys he accomplished, to extend the knowledge and to promote the welfare of the mission, required energy almost unequalled. ‘In short, the history of Mr. Fuller’s life for the last three and twenty years, was so completely identified with that of the mission, that all its principal transactions must be referred to his agency. He was of himself a host, and no one man can supply his place. The mission to India was in a great measure his own production; he formed and moulded it with exquisite skill, watched over and directed all its movements, and seemed to be present in every place where its effects were visible. It grew up with him, and was inwrought into the very elements and constitution of his mind; he seemed to have no thoughts, no cares, but what related to its interests. In serving the mission, he had no idea of sparing himself; but while his health was constantly impaired by the greatness of his exertions, he persevered in them with unabating ardour to the very last. He appears indeed to have expected that these labours would have cost him his life, but it affected him not; and had it not been for the unusual strength and vigour of his constitution, he would have fallen a sacrifice much sooner than he did.”—*Memoir*, pp. 107, 156, 157.

After some months of previous indisposition, the arduous and truly honourable career of this excellent man, terminated on the morning of the Lord’s day, May the 7th, 1815.

Although many of our readers must have read the statements of his last moments, which have been very extensively circulated, we cannot deny ourselves the melancholy pleasure of putting them upon record in our Journal.

‘As his end drew near, he complained of great depression and sinking, saying he must die. A friend replied, ‘I know of no person, Sir, who is in a more happy situation than yourself; a good man, on the verge of a blessed immortality.’ Mr. Fuller humbly acquiesced, and hoped it was so. He afterwards lifted up his hands, and exclaimed, “I am a great sinner, and if I am saved, it must be by great and sovereign grace—by great and sovereign grace!”

‘His mind continued full of hope; and though he felt nothing approaching to rapture, yet the closing scene was such as strikingly displayed the triumph of his faith. Dropping now and then a few words, he was heard to say that he had nothing to do but to die—and again repeated, “I know whom I have believed.” At another time he expressed himself in his own energetic manner, saying, “My hope is such, that I am not afraid to plunge into eternity.”

‘The general vigour of his constitution providing a resistance to the violence of the disease, rendered his sufferings peculiarly severe; and towards the last, the conflict assumed a most formidable aspect. Placing his hand on the diseased part, the sufferer exclaimed, “Oh, this deadly wound!” At another time, “All misery centres here.” Being asked whether he meant bodily misery; he replied, “Oh yes; I can think of nothing else!” His bilious sickness becoming almost incessant, allowed but few opportunities of conversing with

his friends; and of course, little could be known of his dying experience. The following detached sentences, which dropped at different intervals, indicate the general state of his mind during the last days of his illness :

"I feel satisfaction that my times are in the Lord's hands. I have been importuning the Lord, that whether I live it may be to him, or whether I die it may be to him. Flesh and heart fail; but God is the strength of my heart, and my portion for ever."

"Into thy hands I commit my spirit, my family, and my charge. I have done a little for God; but all that I have done needs forgiveness. I trust in sovereign grace and mercy alone. God is my supporter and my hope. I would say, not my will, but thine be done. God is my soul's eternal rock, the strength of every saint. I am a poor sinner, and my only hope is in the Saviour of sinners."

'He repeated more than once, "My breath is corrupt—my days are extinct." Frequently during his affliction, he said, "My mind is calm: no raptures—no despondency. At other times he said, "I am not dismayed. My God, my Saviour, my Refuge, to thee I commit my spirit. Take me to thyself—Bless those I leave behind."

'At length, on the morning of the Lord's day, May 7, 1815, the summons came to call him to his rest, in the sixty-second year of his age. Aware that it was the sabbath, he said to an attendant, just loud enough to be heard, "I wish I had strength to worship with you." He added, "My eyes are dim:" and he appeared to be nearly blind. From eleven till about half past eleven o'clock, during the morning service, sitting up in bed, he was observed to be engaged in prayer; but only two words were distinctly audible—"Help me!" At the close of the prayer, he struggled—fell back—sighed three times—and in five minutes expired. His hands were clasped in death, as in the attitude of prayer.'—pp. 460, 462.

Reserving to the close of this article our general estimate of Mr. Fuller's character, and also of the obligations due from the public to Mr. M., as his biographer, we shall proceed to make some observations on two of the controversies in which Mr. F. was engaged. And of these, we select the first on account of the variety of discussion to which it gave rise, and the several points of light in which it was placed: the latter, as it stands foremost in importance among his controversial labours. Our notices much of necessity be brief, and can display only the prominent points in litigation.

In point of time, the controversy on Faith was the first in which Mr. F. engaged. The light which he diffused over this subject, and the effects which have arisen out of the controversy, are manifest and striking. For though, in the first instance, it was contemplated as an isolated topic of debate, in the progress of the discussion it was found to sustain an intimate and vital connexion with the duties of the Christian ministry, and with

the interests of practical religion. The cold and heartless exhibition of Divine truth, which even to the commencement of the present controversy, had generally prevailed, especially in the Baptist churches, had shed comparative sterility and death over them.

'When,' says Mr. Fuller, 'I first published my treatise on the nature of faith, and the duty of all men who hear the gospel to believe it, the Christian profession had sunk into contempt amongst us; insomuch, that had matters gone on but a few years longer, the baptists would have become a perfect dung-hill in society.' It was among the best effects of this controversy, that men were directed more to the study of the holy Scriptures, and, for models of preaching, to the practice of Christ and of his Apostles. A style of address full of affection and energy, abounding in pungent and practical appeals to their hearers, was henceforth adopted by many preachers, who had been the victims of the previous frigid system of instruction.

The main positions of "The Gospel worthy of all Acceptation" have always appeared to us to be susceptible of the highest argumentative support of which the nature of the case admits. For, if men do not lie under indispensable obligations to believe whatever God says, and to do whatever he commands, no guilt can attach to unbelief, although it makes him "a liar;" nor can rebellion be pronounced a crime, although it aims at the dissolution of the moral harmony of the universe.

The arguments of this performance were however destined to undergo a most rigorous investigation; and they were opposed with great earnestness, and with some plausibility, by persons holding very opposite theological opinions. The ground of their attack and of their failure, may be concisely exhibited.

Mr. Button and Mr. Martin concurred in denying that it is the duty of sinners to believe in Jesus Christ; for we can scarcely admit that Mr. Martin's 'whimsical notion of endeavour,' destroys the virtual identity which subsists between his objection and that of Mr. Button. At a period so distant from that in which the controversy originated, we shall not trouble our readers with the inconclusive reasonings to which these gentlemen resorted. We shall content ourselves with an exhibition of what they appear to have thought the invulnerable point of their position; and shall give it, in the axiomatic form in which it seems Mr. Martin was wont to display it. 'Will any man tell me, that it is my duty to do that *without* Divine assistance, which I can only do *with*?' The sentiment expressed in this query, is common to Mr. Button and to Mr. Martin, and forms the essence of their opposition to Mr. F.'s treatise.

The crude objection, that men are not obliged to do that which they are unable to perform, overlooks totally the distinction, as obvious in common life as in theology, between that inability which results from the *want of faculties*, and that which results from a *disinclination* to employ them for any given end. 'Whatever a man could not do, *if he would*, he is under a *natural* inability of doing; but when all the reason why a man *cannot* do a thing, is because he does not *chuse* to do it, the inability is only of a *moral* kind. It lies in his will as distinguished from the physical faculties of his nature.' Sinners are unable to believe in Jesus Christ only so far as they are unwilling. They renounce his dominion, because they "*will not*" have him to reign over them: and they reject eternal life, because they "*will not*" come unto him that they may obtain it. Mr. Martin's moral axiom contains a position, 'which, when the terms are accurately defined and cleared of their ambiguity, conducts us to this very extraordinary conclusion, that men are obliged to just as much of duty as they are inclined to.'

The distinction to which we have adverted, *in its legitimate influence upon the present controversy*, was unknown or disregarded by both Mr. Fuller's opponents. Hence the confusion that pervades their statements of the obligations and privileges of sinners. The distinct relations of a moral governor and a gracious sovereign, which God bears to his creatures, they seem to have been incapable of discriminating. Nor do they appear to have at all understood how that, which, in a system of legislation, is demanded as a duty, may, in a dispensation of grace, be communicated as a privilege.

'It is God's work,' as Mr. Morris has expressed it, 'to *bestow* faith and repentance; but it is man's duty, in obedience to his will, to repent and believe the Gospel. God, in bestowing these, makes men only to see things as they *ought*, and to be affected and disposed by them as they *ought*. He may do this or not, according to his sovereign good pleasure; but men's obligations remain still the same, whether they will hear or whether they will forbear; and the gospel revelation leaves them without excuse.' p. 301.

Could these objectors have demonstrated the incorrectness of this distinction, or the impropriety of its application to the subject of debate, they might have realized their object; but this was impossible, and their failure was therefore inevitable.

Mr. Dan Taylor, another of Mr. Fuller's opponents, entered the arena with very different sentiments, and the most sanguine anticipations. Unacquainted with the strength of Mr. Fuller's position, he even indulged the hope of bringing him over to

the Arminian system. The elements of Mr. Fuller's creed were found, however, in the end, to be as hostile to Mr. Taylor's views, as to those of Mr. Button and Mr. Martin. Mr. Taylor conceded to Mr. Fuller the leading principle of his argument, and maintained with him, that the obligation to believe is co-extensive with the publication of the Gospel. But, on the ground of this obligation there was this vital difference: Mr. Taylor, in accordance with the other articles of his theological creed, maintained, that men lie under an obligation to believe the Gospel, because a portion of grace has been procured, and is offered to all through the death of Christ. This grace is, in his system, essential to moral agency, and to the accountableness and blameworthiness of men. Mr. Fuller rejected, of course, the notion of universal grace as the ground of accountableness; and contended, that whatever is essential to moral agency, falls under the denomination of *justice*, and not of grace. At the same time, he asserted that natural power is power, and that it is fully sufficient to render men accountable beings.

Mr. Taylor's views of moral agency, and of the requisites to constitute men accountable, appear to be exceedingly crude, and tend to annihilate every just distinction between the government and the grace of God. In the outset of the controversy, Mr. Fuller's statement of the distinction between natural and moral inability, was to the mind of Mr. Taylor full of promise; but, alas! no sooner did he discover that this distinction portended death to his hopes of conquest, than he murmured, and even shewed some sympathy for the routed hosts of Mr. Fuller's hyper-Calvinistic opponents.

There was, however, a second point of collision between these disputants, not at all inferior in interest to that which we have just noticed. Mr. Fuller had argued the propriety of addressing calls and invitations to repent and to believe, to sinners in general. To this Mr. Taylor accorded, and deduced from it what to him appeared to be an irresistible inference, namely, that universal invitations imply universal provision. Had Mr. Taylor included in his notion of universal provision, no more than an objective fulness in the atonement, or its adaptation 'to save a world, if a world should believe in it,' there had been little ground of difference between him and his opponent. But while in Mr. Fuller's view the infinite sufficiency of the death of Christ permitted and justified the use of general calls and invitations to believe in him, it did not operate to impair or to subvert the doctrine of personal election, of which he was a firm and constant believer. It was the association of the infinite sufficiency of the death of Christ with a limited design, that, in this instance, gave to his system of religious warfare the power of annoying the motley hosts of his enemies. This

advantage is of necessity interwoven with those views of Calvinism which connect the doctrine of election with the application of the atonement; and which hold particular redemption as a branch of that doctrine. Mr. Taylor retired from the combat unable to force upon his antagonist the Arminian notion of universal provision, or to shew that the duty of sinners to believe in Jesus Christ, was incompatible with a limitation of design in his death. Mr. Fuller has stated, with considerable effect, the agreement of these sentiments with each other, and the superiority of the system which he defended, over that of his adversary.

‘The provision made by the death of Christ is of two kinds,—a provision of pardon and acceptance for all believers—and a provision of grace to enable a sinner to believe. The first affords a *motive* for returning to God in Christ’s name; the last excites to a *compliance* with that motive. Now in which of these has the scheme of Mr. T. any advantage of that which he opposes? Not in the *first*: we suppose the provisions of Christ’s death altogether sufficient for the fulfilment of his promises, be they as extensive as they may—that full and free pardon is provided for all that believe in him—and that if all the inhabitants of the globe could be persuaded to return to God in Christ’s name, they would undoubtedly be accepted of him. Does the opposite scheme propose any more? No; it pretends to no such thing as a provision for *unbelievers* being forgiven and accepted. Thus far at least, therefore, we stand upon equal ground.

‘But has the scheme of our opponent the advantage in the *last* particular? Does it not boast of a universal provision of *grace*, sufficient to enable every man to comply with the Gospel? It does; but what it amounts to, is difficult to say. Does it effectually produce in mankind in general any thing of a right spirit, any thing of a true desire to come to Christ for the salvation of their souls? No such thing is pretended. At most it only amounts to this, that God is ready to help them out of their condition, *if they will but ask him*; and to give them every *assistance* in the good work, if they will but be in earnest and set about it. Well, if this is the whole of which our opponent can boast, I see nothing superior in this neither, to the sentiment which he opposes. We consider the least degree of a right spirit as plentifully encouraged in the word of God. If a person do but truly *desire* to come to Christ, or *desire* the influence of the Holy Spirit to that end, we doubt not but grace is provided for his assistance. God will surely ‘give his Holy Spirit to them that ask him.’ Where then is the superiority of Mr. Taylor’s system? It makes no effectual provision for begetting a right disposition in those who are so utterly destitute of it that they will not seek after it. It only encourages the well-disposed.’ pp. 285, 286.

Mr. Archibald M’Lean, although in chronological order the last of Mr. Fuller’s opponents, enjoyed in acumen and knowledge of the subject, an unquestioned superiority over all the rest. Jealous for the honour of justification by faith alone, and

devoted to those notions of simple belief which have prevailed so extensively in the northern part of our Island, he undertook to controvert, on the ground of its comprehensiveness, Mr. Fuller's definition of Faith. Not perceiving that whatever of holiness Mr. F. attributed to Faith, it formed in his view no part of that *for the sake of which* we are justified, Mr. M'Lean persisted in maintaining, that Faith is an exercise of the understanding only, and of course that it sustains only an intellectual and not a moral character. At the same time, with wonderful inconsistency, as it seems to us, he maintained that it is the *duty* of sinners to believe in Jesus Christ.

Mr. Fuller, on the contrary, insisted on the holy nature of Faith, and assigned to it in justification a connexion of *order and of wisdom*. The union formed by Faith between believing sinners and Jesus Christ, was, in his view, an adequate ground for their justification by his righteousness, or the reckoning of his merits to their account: but he disclaimed utterly and uniformly the intention of ascribing any *meritorious* influence to Faith in justification. On the supposition that Faith sustained a holy character, he saw a fitness and beauty in its being accounted a *duty*; but as it could not, in Mr. M'Lean's view of it, contain any exercise of the heart, and therefore not any obedience, Mr. Fuller could not see the reasonableness or the advantage of maintaining it to be a duty.

This has always struck us as an argument of great cogency against the view of Faith entertained by Mr. M'Lean. The two propositions—Faith is an exercise of mere intellect, yet Faith is a duty—are incongruous and irreconcilable. For if Faith be an exercise of mere intellect, and fall in no respect under the influence of the will and affections, it must be devoid of any moral character, and cannot therefore be a legitimate object of command, of praise, or of blame. Involuntary actions, or actions in which the will has no concern, have no moral character, and that because they lie without the sphere of its influence, and are involuntary. If all obedience consists in the heart, or in the genuine expressions of it, there seems to be a strange inconsistency in first excluding from the nature of Faith every exercise of the heart, and then maintaining it to be the *duty* of sinners to believe in Jesus Christ. There seems to us to be no consistent medium between the admission and the rejection of both the principles upon which Mr. F.'s reasonings on this article are built. If Faith be in its nature holy, it is properly an object of command; but if it be an exercise of intellect only, it is far otherwise, for where the influence of the will is excluded, obedience is impossible; unless the absurd notion of involuntary obedience be maintained.

On this view of Faith, and others collateral to it, Mr. F. had

an evident advantage over his shrewd and powerful antagonist. The discussion elicited much acute observation, from which posterity, we have no doubt, will reap signal advantage.

There was a second capital point in litigation between these able disputants. It was obviously implied in the arguments employed in "The Gospel worthy of all Acceptation," that the existence of a holy disposition of heart is necessary in order to believing in Christ. This Mr. M'Lean denied. Controversy apart, it has appeared to us, that the volitions and moral exercises of an accountable agent, will always correspond to the disposition of the agent by whom they are put forth. Now, that the embracing of a holy Saviour, is itself a holy exercise, will not, we imagine, be doubted by any who are not admirers of Mr. M'Lean's system. But the holiness of the exercise implies the holiness of the principle in which it originates; and as the principle must in *the order of nature* at least precede the exercise or action of it, the arguments of Mr. F. in defence of his position, are, we think, more than plausible. These were strengthened and elucidated in his Letters on Sandemanianism, published several years after this controversy had closed.

We have room only for a few detached remarks upon the controversy by which, in all probability, Mr. F. will be best known to posterity. It will not, we presume, be imputed to us as arrogance, if we claim for the Author of the "Systems Compared," a complete triumph over his opponents. We are not insensible of the advantages which that performance might have derived in some subordinate instances, from a better acquaintance with Biblical criticism; but to the justness of the principle of the argument, and the completeness with which that principle is established, we pay profound and grateful homage. We are fortified in the belief of its high excellence, by one fact, that although more than twenty years have elapsed since its first publication, no answer to it has been produced by the party against which it was directed. In making this statement, we do not forget the names of Toulmin and Kentish; but their pamphlets totally change the *ground of the debate*, and can in no just sense be entitled to the reputation of answers to Mr. F.'s performance. The ground of his argument is a comparison of the adverse systems, as to their *moral tendency*. The ground of argument adopted by his opponents, is the comparative *evidence* by which the adverse systems are supported. Had Mr. Fuller compared the evidence of the systems in question, and thence inferred the superior moral tendency of his own, the principle on which his opponents constructed their defence, would have been most nearly in point. But the fact is, that the principle of Mr. Fuller's argument says nothing

directly as to the evidence for the truth of Calvinism. Its truth is, with him, an inference from its superior moral tendency. To demolish this inference, it was necessary to have shewn that Calvinism has not the high moral tendency which this advocate attributes to it. To attempt a demonstration of the inferiority of the evidence on which it rests, is not meeting the principle of his argument, but introducing a test of the value of religious opinions, which he did not professedly examine.

It has been insinuated, that the argument of Mr. Fuller's book, arrogates to Calvinists, what the corrupt Jews arrogated to themselves,—a superior sanctity;—that its language is in effect, "Stand by yourselves, for we are holier than ye." But the fact is, if Mr. Fuller's argument arrogates any thing, it is not to Calvinists, but to the Calvinistic system. The positive and actual influence of Calvinistic principles upon the characters of those who admit their truth, *corroborates* his argument, but does not constitute its *principle*. The simple question is, whether that system of religious doctrine, which insists upon the evil of sin, the equity and goodness of the Divine law, and faith in Jesus Christ, has a greater tendency to produce "repentance toward God and faith toward our Lord Jesus Christ," than that system which represents sin as a mere venial offence, which denies the equity and goodness of the Divine law, and which excludes all trust or confidence in Christ. Of the legitimate tendency of these views, there can, we think, be no doubt; and whether that tendency be exemplified in the actual character and deportment of the professors of the respective systems, is incidental to the argument, but is no part of its vital strength. It is very possible that a believer in the truth and importance of Calvinistic sentiments, may fail to exhibit their legitimate tendency in his personal character and deportment. In this case, the Calvinistic system would be deprived of the collateral advantage derived from the holy consistency of this its avowed friend; but the tendency of the sentiments which compose that system, would remain unaltered. In short, though Mr. Fuller takes occasion to notice in the course of the debate, the moral conduct both of Socinians and Calvinists, his object was to ascertain the tendency of their respective *systems*, and not the consistency of the reputed or real *adherents* of those systems. We are not inclined, however, through mere wantonness, to throw away the advantages derived to the Calvinistic system from the actual character and deportment of its advocates and professors; for, without vaunting of our superior sanctity, we think in point of fact the integrity, holiness, and zeal of Calvinists, need not shrink from a comparison with the virtues of their opponents.

The character of Mr. Fuller will be variously estimated ac-

according to the opinions and feelings of those who undertake its delineation. For our own parts, we are happy to express and testify the high sentiments which we cherish of his worth, by an extract that all our readers have perused, but which we shall be readily pardoned for transferring to our pages. 'Having been led to mention this affecting circumstance,' (the death of Mr. Fuller,) 'I cannot refrain from expressing, in a few words, the sentiments of affectionate veneration with which I always regarded that excellent person while living, and cherish his memory now that he is no more; a man, whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous, that what was doubtful and original appeared familiar; what was intricate, easy and perspicuous in his hands; equally successful in enforcing the practical, stating the theoretical, and discussing the polemical branches of theology; without the advantage of early education, he rose to high distinction among the religious writers of his day, and in the midst of a most active and laborious life left monuments of his piety and genius, which will survive to distant posterity. Were I making his eulogium, I should necessarily dwell on the spotless integrity of his private life, his fidelity in friendship, his neglect of self interest, his ardent attachment to truth, and especially the series of unceasing labours and exertions, in superintending the mission to India, to which he most probably fell a victim. He had nothing feeble or undecisive in his character, but to every undertaking in which he was engaged, he brought all the powers of his understanding, all the energies of his heart; and if he were less distinguished by the comprehension, than the acumen and solidity of his thoughts; less eminent for the gentler graces, than for stern integrity and native grandeur of mind, we have only to remember the necessary limitations of human excellence.*'

Every one who was so happy as to know the original, will trace in the following sketch of Mr. Fuller's ministerial talents, one of the most pleasing efforts of Mr. Morris's pen.

'As a preacher he soon became popular, without any of the common aids of popularity. He had none of that easy elocution, none of that graceful fluency, which melts upon the ear, and captivates the attention of an auditor. His enunciation was laborious and slow; his voice strong and heavy; occasionally plaintive, and capable of an agreeable modulation. He had none of that eloquence which consists in a felicitous selection of terms, or in the harmonious construction of periods; he had a boldness in his manner, a masculine delivery, and great force of expression. His style was often much deformed by colloquialisms, and coarse provincials; but in the roughest of his compositions, "the bones of a giant might be seen."'

* *Terms of Communion*, by R. Hall, M. A. Preface, pp. 6, 7.

‘ In entering the pulpit, he studied very little decorum, and often bundled out of it with an appearance of precipitation ; but while there, he seldom failed to acquit himself with honour and fidelity. His attitude too was sufficiently negligent. Not aware of its awkwardness, in the course of his delivery, he would insensibly place one hand upon his breast or behind him, and gradually twist off a button from his coat, which some of his domestics had frequent occasion to replace. This habit was in process of time much corrected, and many other protuberances were smoothed away by the improvement of his taste, and the collisions of society ; but certainly in these respects he was not the exact model of an orator.

‘ His presence in the pulpit was imposing, grave, and manly ; tending to inspire awe, rather than conciliate esteem. His general aspect was lowering and cloudy, giving indications of a storm, rather than affording hopes of serenity. Yet there was nothing boisterous, loud, or declamatory : no intemperate warmth, or sallies of the passions : all was calm, pathetic, and argumentative, overcast with a kind of negligent grandeur. He was deeply impressed with his subject, and anxious to produce a similar impression on his hearers.

‘ To an acute and vigorous understanding were united, a rich and fertile imagination, an even flow of feeling, seldom rising to an ecstasy, and an awful sense of eternal realities : these, accompanied with an energetic manner of speaking, supplied every other defect, and gave to his ministry an unusual degree of interest. He could never be heard but with satisfaction : if the heart were not at all times affected, yet the judgment would be informed, and the taste gratified, by an unexpected display of some important truth, ingeniously stated, and powerfully applied. His own ideas were strong and lucid, and he had the faculty of placing them in the clearest light ; if he failed to produce conviction, he was rarely deficient in evidence.

‘ Though his writings enter deeply into controversy, in his ministry it was far otherwise. *There* he took the high places of the field ; *here* he tarried at home, and divided the spoil. The least disputable points of religion, which are at all times the most essential, were the leading theme of his ministry. The Cross of Christ was the doctrine that lay nearest his heart ; this, in all its tendencies and bearings, in all its relations to the government of God and the salvation of the soul, he delighted to elucidate in every diversity of form, and on this he dwelt with growing zeal and ardour to the close of life. It was a subject that met him in every direction, that beautified and adorned every other topic, that lived and breathed in all his preaching, and that laid the foundation of all his hopes.’ pp. 66—69.

As an Author, Mr. Fuller rose to considerable eminence among the theological writers of his day. Without the attractions of style, his works have obtained an extent of circulation and influence, denied to a large proportion of the religious writings of modern times. His intellect, vigorous, profound, and perspicacious, has impressed a permanent interest upon his writings. The defects of his style are justly compensated by the weight of his sentiments, the felicity of his illustrations, and the force of his arguments.

Mr. Morris's materials for the personal Memoir of his once intimate and interesting friend, were obviously very scanty. His narrative is well managed; but much remains to be supplied in this department, in the Memoir announced for publication by Dr. Ryland.

The analysis of Mr. Fuller's several productions, does great credit to the Author of these Memoirs. In his review of Mr. F.'s controversial writings, the sagacity which Mr. Morris discovers, in seizing and unfolding the point at issue, is such as could be acquired only by great familiarity with the subjects in debate. This part of the volume before us, cannot fail to excite considerable attention, as it displays the essence of the respective controversies, divested of all that is extraneous, incidental, and temporary. The occasional criticisms of the volume are entitled to almost equal praise, except where severity incidentally annoys our milder feelings.

We cannot part with Mr. Morris, without admonishing him on the voluntary peril to which he has exposed himself, in undertaking to write the memoirs of a man, 'whose misjudging and 'misguided conduct tended to inflict upon him an irreparable injury.' We have no doubt that in Mr. Fuller, 'a vigorous constitution, and uncultivated habits, allied to an independent and 'determined mind, occasioned an excess of freedom and fidelity, not unfrequently at variance with the softer passions, and 'producing a luxuriance of the severer virtues.' Tenderness was not one of the prominent attributes of his character. But the exposure of those severer virtues, was a task gratuitously undertaken by Mr. Morris, and we have regretted in our perusal of his volume, to observe too often the indications of a smothered resentment. Perhaps it was too much to expect, that under all the circumstances of the case, Mr. Morris should entirely divest his narrative of personal feeling and personal allusion. He supposes himself to have been deeply wronged, and in his zeal to be accounted an impartial biographer he is not unmindful of the wounded man. We, of course, are perfect strangers to the grounds of those dissensions which separated him from the subject of these Memoirs, whose death we all deplore; but we cannot forbear to remind him, that there is probably as much guilt in the impenitent pride which scorns to say I have sinned, as in the want of a chastised courtesy of manner, or a tender consideration of human frailty.

Art. VII. 1. *A Scripture Help, designed to assist in reading the Bible profitably.* By the Rev. Edward Bickersteth. With Three Maps, 12mo. pp. 220. Price 4s. 6d. Seeley. London, 1816.

2. *The Same, abridged by the Author.* Without Maps, 18mo. pp. 87. Price 6d. or 25 for 11s. Fourth Edition. Seeley. London, 1816.

THE want of a plain Tract, cheap enough to be easily procured, and yet sufficiently comprehensive to be useful to those who are beginning to read the Bible, induced the Author to undertake the little work now announced to our readers. It does not often fall to our lot, to introduce to their notice books that fully answer the pretensions set forth in their title pages: in the present instance, however, we are happy to state that Mr. Bickersteth's little work is indeed a Scripture-help, and is perhaps better calculated than any similar tract that has fallen under our notice, to assist the unlearned reader in the *profitable* study of the Word of Life.

The larger edition comprises fifteen chapters, of which the subjects are—The value of the Bible—*The importance of habitually studying it*—*The necessity of Divine assistance to enable us properly to understand it*.—General remarks on the whole Bible, and short observations on each book—Practical remarks on various subjects contained in the Bible, and particularly on the Law and the Gospel—*On the Jewish State, including remarks on their feasts, offices, and sacrifices, the seasons in Judea, and the religious sects mentioned in the Scriptures—*An explanation of some expressions peculiar to the Scriptures—On Scripture difficulties—A summary of Divine truth—**Reasons why the reading of the Scriptures is frequently attended with little advantage*—Practical rules for daily study—Scripture prayers before and after reading. An address to persons in different stations of life, on this duty—*A chronological table—*General remarks on the history of the world. We have marked with an asterisk the five chapters omitted in the abridgement: in other respects, the contents of the two editions are the same.

As the Author aimed to produce a useful work, rather than to obtain credit for originality, he acknowledges that he has freely borrowed from other writers, whatever appeared likely to promote his object. There are, however, many important and interesting *original* passages, (especially in those chapters, the subjects of which are given in Italics,) that had we space for them, we should willingly extract. From a conviction, therefore, of its intrinsic value, we cordially recommend the larger edition of Mr. Bickersteth's work to all our readers who can purchase it; and they will render no small service to their poor neighbours, in presenting them the abridgement, which has already had a rapid and extensive sale, upwards of *twelve thousand copies*

having been sold in the course of a few months. It must have afforded the pious Author considerable pleasure that the Religious Tract Society 'have selected those parts of his little work, which are best adapted for general utility, and have printed them as a tract, intitled, *Attention to the Scriptures urged and directed.*'

Art. VIII. *Religious Freedom in Danger; or the Toleration Act invaded by Parochial Assessments on Places of Religious Worship; showing the dangerous and destructive Consequences thereof, as tending to the Ruin of the Religious Privileges so long enjoyed under the Toleration Act.* By the Rev. Rowland Hill, A. M. 8vo. pp. 56. price 1s. 1816.

WE regret that there should have arisen any occasion to introduce such a subject as this to the notice of our readers. Sorry are we, not that the spirit of Englishmen rises against every species of oppression, that Dissenters know and feel the value of their rights, that persecution should be driven to assume other names, and to make other professions, than once served its purposes; but, that in the Nineteenth Century, after all that has been said and written upon the subject, after all the triumphant refutations of intolerance, and all the practical proofs that have been given, that its folly is equal to its wickedness, the Established Church should have pretended friends, who have no other way of manifesting their attachment to its cause, than by persecuting those persons whom conscience compels to differ from it.

As it is quite unnecessary for us, on this occasion, to dilate upon the evils of persecution, we shall proceed at once to state, in very few words, the impolicy, the injustice, and the ruinous consequences, of the present measure.

The Poors'-rates have now existed above two hundred years; the famous Act by which they were established, having passed in the 43d of Elizabeth. That places of worship could not have been in the contemplation of the framers of the Act, appears incontestable, as they were not legally in existence till upwards of eighty years after its enactment. And during all the period which has elapsed since the passing of the Toleration Act, it was never imagined that Dissenting places of worship were fair objects of taxation for the benefit of the poor; till a few angry zealots in our own times, thought the pretence of benefiting the poor, offered a much more plausible and promising scheme for advancing their system of persecution, than could be afforded by the stale cries,—'The church is in danger,'—'The Methodists will ruin Church and State!' 'Every place where beneficial interest is enjoyed, is wisely and justly made liable to taxation; because every such building, whether a house, a warehouse, or a manufactory, may be the means of bringing poor upon a parish; but as this can never be the case with places of worship, it is

evident that the law never could design that they should be subject to the same taxation as other buildings. In short, as the worshippers must pay this vexatious impost, it may correctly be denominated a tax upon the worship of God. Putting religion out of the question, it is undeniably as just to make them pay taxes for the highway upon which they walk to their place of worship.

We have said, the *pretence* of benefiting the poor, because it is clear that it is only a pretence. They have done without the proposed addition for above two hundred years; and surely no one can exaggerate the number of Meeting-houses, so as to make it credible that any efficient relief will be afforded either to the poor or to other householders.

One, and a very serious evil, that will result from the adoption of the proposed measure, is, the power it will necessarily throw into the hands of the Magistrates. As the assessment will be perfectly novel in its nature, it must rest entirely with the Magistrates to rate places of worship as they please. If they are to be taxed at all, the only equitable mode would be to rate the profit made, after all the necessary disbursements, viz. the salaries of the minister, the clerk, &c. and the incidental expenses, are discharged. But, as by far the larger proportion of the Meeting-houses would, under this mode of arrangement, appear to be improper objects of taxation, since there would be no surplus to be taxed, it would not suit the ultimate views of the abettors of the measure. Some places, therefore, would be taxed upon the sum they raise for their ministers; others, according to the rent of the houses which might be built upon their site. In case of such iniquitous charges, it will be said, that congregations may appeal. But if our readers will for a moment consider the expenses of appeal, and the poverty of most of our congregations, they will at once see, that in the vast majority of instances, the law will be wholly in the hands of the Magistrates; and of these Magistrates, be it remembered, that in many places the greater part are beneficed clergymen! What sort of justice may be rationally expected under such circumstances, we need not say.

The exposure of all the affairs connected with a place of worship, before a bench of inimical, or at least of interested and prejudiced Magistrates, would be at once painful and degrading. The disclosures of the Income Tax, as being less public, would be much less disgusting and offensive. And this might be expected to recur repeatedly, since every alteration in a place of worship, of how trivial a nature soever, would encourage some vile informer to disturb the rate, and bring the hated religionists again before the Magistrates.

Charities, it is agreed on all hands, should be exempted from

all taxation. But is not preaching the Gospel the noblest of charities? And does not every Dissenting place of worship in the kingdom, relieve the parish rates to a large amount? Are religious worshippers those who become chargeable to the parish? Does not religion, by inducing habits of economy, of industry, and sobriety, tend to preserve the lower orders from being burdensome to their parishes? And are not Visiting Societies for the relief of the Sick Poor, Sunday Schools, and other benevolent institutions connected with places of religious worship, the means, directly and indirectly, of saving large sums to the parishes where they are situated?

By some, however, the matter is treated as a mere trifle. These people, they say, are very able to pay, and their resistance springs only from obstinacy. Let it however be recollected, how many hundreds of Dissenting ministers there are, whose stipends do not amount to a hundred a year! And if poor's-rates of ten, or fifteen, or eighteen shillings in the pound, are to be deducted from this pittance, upon what are they and their families to subsist? If this taxation is to be enforced, there is great reason to fear that more than half of the Meeting-houses in the kingdom must be shut up. And though this consequence will be deemed so far from being an argument against the measure by its violent supporters, that it may rather be suspected of offering itself as a principal inducement to the adoption of it; yet, it is a serious question, whether upwards of a million of persons are to be virtually deprived of the benefits of the Toleration Act, and prevented from worshipping God according to the dictates of their consciences. For to this it must come, and of this they are perfectly conscious.

Our readers are probably aware, that in the last Sessions of Parliament a Bill was brought in by Mr. Vansittart, to exempt places of worship, not being used for any other purpose, except schools for the gratuitous instruction of the poor, from parochial assessment. From the speeches made on the occasion, it would appear that no Bill was ever more strangely misunderstood. Some of the members argued as if the Dissenters were to be freed from taxation of every kind; as if a new land of Goshen were to be formed for them, where the Property tax, the Assessed taxes, the Excise and Customs, were never to enter. Others spoke of the Bill as exempting Dissenters from a taxation that Churchmen were obliged to pay; while all seemed to consider it as the introduction of a privilege which had never been enjoyed before. Alarmed by these and similar reasonings, the choler of the whole High Church party was moved, and on the third reading of the Bill, the Ministry were left in a minority!

The consequence of this has been, a more determined at-

tempt in many parts of the country, to subject Dissenters to the severity of the new construction of the law. Mr. Hill details the distressing case of a congregation at Worcester, where every thing moveable was seized, and sold in the market-place. Similar outrages have been committed in other places. We are glad however to learn, that Mr. H. has successfully resisted no less than five attempts which have been made to tax Surry Chapel. This Chapel, from its being so well known throughout the kingdom, has most probably been purposely selected by the enemies of religious toleration, against which to try their strength; as they seem to have concluded, that if Mr. Hill submitted to the rate, or was defeated at law, every Chapel in the land would lie at their mercy. We are very happy to find, that though other ministers who have been thus attacked, have meanly sacrificed the cause, Mr. H. has pledged himself never to give up a question that so essentially concerns our rights. And we think it a favourable circumstance, that the attack has been pointed against a person as able as he is willing to stand effectually forward in the cause. Mr. H. could, it is true, with the greatest ease, pay the assessment, by a small *per centage* upon the various benevolent institutions existing at his Chapel; but he is determined not to submit to a taxation, which, how lightly soever it would fall upon him, would ruin hundreds of useful and worthy ministers.

With regard to Surry Chapel, the nefarious attempt is rendered particularly despicable, by the well-known liberality of the congregation, the amount of the sums they raise for benevolent purposes, and their conspicuous zeal on every important occasion. It is evident what regard their adversaries have for the poor, when they harass and attempt to tax a people who voluntarily raise above two thousand pounds a year for charitable purposes. Nor is this sum raised for what would be termed *methodistical* objects only: much of it is spent directly in relief of the rates. Upwards of 600*l.* a year is given away by the Benevolent Society for visiting and relieving the sick poor at their own habitations; of which nearly 200*l.* is distributed in the parish of Christ Church,* where all these attempts have been made! More than 2,000 children are educated in the Sunday School supported by the Chapel, upwards of 800 of whom are in the schools situated in Christ Church; not to

* We ought, perhaps, in justice to the parish of Christ Church, to say, that to the vast majority of its inhabitants, the proposed taxation is extremely odious and offensive. The parish officers have, in every instance, withstood it; and this perpetual vexation is entirely owing to one or two individuals within the parish, whom we need not designate.

mention the Alms-houses Mr. Hill has built, and other Charities directly tending to lessen the sum collected for the poor.

All this, however, only tends to make the opposition more bitter and irreconcilable. If the 2,000*l.* spent yearly in charities were appropriated to Mr. Hill, we believe he would escape any assessment for the poor. But this *out-preaching, out-praying, and out-living*; these exertions for the spread of the Gospel and the welfare of mankind, are what his enemies and the enemies of Surry Chapel can never forgive. And so long as they are excelled in every thing that is noble and praise-worthy, their malice will rage with unabated fury.

Mr. Hill's pamphlet on the subject before us, which we had almost forgotten, contains large and liberal sentiments, firmly and boldly expressed. We hope the low price will procure it a very extensive circulation, as it is highly important that the public should be aroused to the causes and the tendency of this iniquitous attempt.

Art. IX. *Memoirs of Alessandro Tassoni, Author of La Secchia Rapita; or the Rape of the Bucket*; interspersed with Occasional Notices of his Literary Contemporaries, and a General Outline of his various Works; Also an Appendix; containing Biographical Sketches of Ottavio Rinucani, Galileo Galilei, Gabriello Chiabrera, Battista Guarini,—and an Inedited Poem of Torquato Tasso. With Additional Notes and the Author's Preface; by the late Joseph Cooper Walker, Esq. M. R. I. A. Honorary Member of the Societies of Dublin and Perth, and of the Academies of Cortona, Rome, Florence, &c. Edited by Samuel Walker, Esq. M. R. I. A. 8vo. pp. 316. Price 15*s.* Longman & Co. 1815.

THIS posthumous volume, the Editor informs us, is the orphan offspring 'of the last hours' of its accomplished author, the late Mr. Joseph Cooper Walker, of St. Valeri, near Bray, in Ireland; a name well known in the literary world. Mr. Walker paid his own country the compliment of appropriating the earliest fruits of his literary information and historical research to subjects immediately connected with its antiquities. No nation estimates talent more highly than the Irish; and talent thus employed could not fail to excite at least as much gratitude as admiration. Accordingly, we find Mr. W.'s name held in reverence by his countrymen; his death was lamented by many persons in the higher ranks of life, as well as deplored by the community at large.

Mr. Walker was deeply skilled in Italian literature, and communicated a large portion of information to the world on that subject, in a style of elegance admirably calculated to gain proselytes to the school in which it was acquired. His death has occasioned a vacancy in the literary triumvirate in which his

name was associated with those of Roscoe and Mathias, and which had boldly stood forward in the full consciousness of ability to advocate the cause of Italian literature against the literature of France. We trust, however, that their arguments and example have already influenced many persons to present themselves as candidates for those honours of which death has deprived him. One of his most intimate friends has recently given a proof, in an elegant life of Tasso, of the similarity of pursuit, as well as of sentiment, that existed between them; and we hope this work will lead to a still further diffusion of the knowledge of Italian authors, by the interesting anecdotes it contains, many of them but little known to the public.

These Memoirs are introduced by a Preface written by the Author's brother, with considerable elegance and feeling, though by no means devoid of that afflation of style and display of sentiment, which are the great defects of modern Irish eloquence. The O'Neals and the O'Connors of former times would say more in five words, than a barrister of the present day will in as many closely printed columns of a newspaper. The minuteness with which the Editor particularizes the attentions of Mr. Walker's friends, whether as exhibited to him in acts of kindness, or in the presentation of copies of their works during his life time, or in complimentary expressions and tributary verses after his decease, is absolutely disgusting. Those persons who honoured Mr. Walker with their friendship, must have been equally honoured by his in return; and we might suppose that even in outward circumstances the distance between Lord Carlisle and Mr. Walker, could not have been so extremely wide as to place the Editor under any kind of necessity to offer his 'humble thanks' to his Lordship, for his 'act of condescension' in writing to signify his acceptance of a copy of the work which, with a highly flattering dedication, was laid at his Lordship's feet. Waiving however these trifling objections, we are happy to find that Mr. Walker's books and MSS. have fallen into the hands of a brother so amply qualified to appreciate them, both on account of their intrinsic worth, and for the sake of him to whom they lately belonged.

The travels of a man of Mr. Walker's various attainments, compiled from his own letters, would be an exquisite literary gratification; and as the means of conferring it are stated to be in the possession of the Editor, we hope he will at a future period give it to the public. A Memoir of the Author, written by a friend fully competent to the task of composing it, is, we are informed, in a state of readiness for the press. A document of this nature would form a most valuable addition to his travels; and from the extent of his acquaintance in the literary and po-

litical world, there can be no scarcity of materials calculated to excite the interest of the public.

The *Memoirs of Tassoni*, it is to be regretted, were prevented from receiving the last corrections of the accomplished author, by the increasing pressure of the illness which eventually terminated his life. This disadvantage is not however perceptible, except that some remarks, which would probably have been incorporated into the work, must now be looked for in the Appendix, which contains also some valuable biographical notices, with a beautiful but short poem by Tasso, hitherto inedited.

Tassoni is little known in England. The only translation with which we are acquainted, of his poem of *La Secchia Rapita*, and by which he is principally distinguished, is by Ozell, who has not proceeded beyond the third canto, and who performed that portion of his task too ill to be invited to finish it. He has completely failed in his attempts to give the reader any idea of his author's merits. Tassoni was the inventor of the Mock Heroic: to him we owe the master-pieces of Boileau and Pope, whose *Lutrin* and *Rape of the Lock* may be considered as complete models for that kind of performance in their respective countries. The story of the *Rape of the Bucket* is a mere nothing.

'The inhabitants of Modena declared war (1325) against the Bolognese on the refusal of the latter to restore to them some towns which had been detained ever since (1249) the time of the Emperor Frederick II. This is the real subject of Tassoni's poem. But availing himself of a popular tradition, according to which it was believed, that a certain wooden bucket, which is still kept at Modena, in the tower of the cathedral called *Guirlandina*, came from Bologna, and that it had been forcibly taken away by the Modenese, the author feigns that the war was carried on by the Bolognese for the purpose of recovering from the people of Modena, a bucket which a party of their troops had carried away from a draw-well in the city. He treats the subject, thus modified, or rather plays with it, in a most enchanting manner, employing occasionally, as it suits his purpose, the embellishment of classic, or Gothic machinery. While his sarcastic vein flows freely, we are delighted with the fertility of his fancy, and the brilliancy of his wit. He passes from grave to gay with the rapidity of thought. While we are gazing, with rapture, on a sublime or beautiful picture, a grotesque image rushes before us. It vanishes, and our admiration is again excited. Again a smile is raised,—and again we are serious. In short, the variety is endless. It may be said, that the author now borrows the pencil of Correggio, now that of Michel Angelo, and then the burine of Callot.' p. 191.

Tassoni piqued himself highly on being the inventor of this mixture of the burlesque with serious things, which has since his time been so often prostituted to advance the triumph of ridi-

cule over our best and most sublime feelings. He began his poem in April, 1611, and finished it, in ten books, in the following October. 'The rapidity with which it was composed,' himself informs us, 'was matter of astonishment to my friends, Monsignor Antonio Querenghi, Fulvio Testi, and others; in one year more copies of it were circulated in manuscript, than were ever yet disseminated, even in ten years, of the most admired works that have yet issued from the press.' Some years afterwards, when compiling an historical work on the same plan as the Annals of Baronius, of which it is indeed a continuation, he took occasion, under the year 1249, to make mention of his favourite poem. 'This war,' he remarks, 'in which king Enzius was taken prisoner, was sung by us in our youth, in a poem entitled *La Secchia Rapita*, which, we believe, will for its novelty live long, it being a mixture of heroic, comic, and satiric, such as has never been seen before.'

But, alas! while Tassoni's poem was wandering about in manuscript, a rival appeared in print. A poem on the same plan of composition, entitled '*Schernò degli Dei*,' by Bracciolino of Pistago, threatened to deprive him of the honour of originality, though it is pretty evident that an accidental sight of his manuscript had given Bracciolino the thought of imitating him, and of publishing his piece as soon as possible, in order to puzzle the critics respecting the party to whom they ought to assign the palm of invention. Bracciolino's poem had much merit, and abounded in playful and ingenious circumstance. Tassoni, alarmed at his success, endeavoured to get his own published as speedily as possible; but the delays of the press are as tedious as those of the law, and Tassoni was so fretted by them, that he was obliged to seek patience in the aspect of the stars, to which he all his life paid great respect, and to whose irrevocable decrees he could submit with a better grace, than to the vexations imposed upon him by his fellow creatures.

Tassoni does not appear to have possessed a character of the higher order. He could make truth accommodate itself to his own interest; he was servile in his flatteries, and implacable in his resentments; he attracted a swarm of critics round him, by some cold-hearted strictures on the works of Petrarch, and after treating them with the most insolent and violent abuse, he indulged his spleen still farther by immortalizing them in '*La Secchia Rapita*,' under the influence of the same feelings that suggested Dryden's *Mac Fleckno*, and Pope's *Dunciad*.

The principal works of Tassoni, by which his name will be remembered with much more respect than by his ridicule of Petrarch and Homer, is his *Pensieri Diversi*, a specimen of which he published in 1608, in the shape of a hundred questions, under the title of '*Parte de Quisiti del Sig. Alessandro Tassoni*,' and which was followed by an enlarged edition of his work.

‘In the specimen he confined himself chiefly to subjects of natural philosophy and astronomy; but the work which he now offered on this enlarged plan to the public, he enriched with all the opulence of his mind, the fruit of many years study and observation. His plan now embraced theology, cosmography, geography, mechanics, morality, politics, history and poetry. In short, the “*Pensieri*” may be considered as a compendium of all the learning of the age: the author has scarcely left any subject of science, or of polite literature, untouched; and on all he displays great acuteness of remark, much ingenuity, and extensive erudition. If some of his opinions should, at this day, seem singular, some absurd, and some erroneous, let it be remembered that almost two centuries have elapsed since his work appeared. To him all “the wit of Greece and Rome was known,” and all the knowledge which the academies and universities of his time and country had disseminated. But Europe had not long emerged from the intellectual gloom of the middle ages, when Tassoni flourished; still a skirt of the dark cloud was visible. During the splendid age of Leo X. the human intellect had, it is true, been highly cultivated; but still many discoveries and improvements in the sciences, and in the useful and in the elegant arts, were reserved for a much later period. From the “*Pensieri*” we may form an idea of the state of the arts, of the sciences, and of mental cultivation in the seventeenth century; but we must not expect that the author should have anticipated the discoveries which reflect so much honour upon our own age.’ pp. 78, 79.

That a work of so much excellence, so prized by the Italians, so worthy the consideration of the learned, should scarcely be known on this side of the Alps, is a proof, were proof wanting, how much Italian literature was neglected in our country, from the time of Milton till within a few years of the present day. ‘After the publication of his “*Pensieri*,” in 1612, Tassoni began to enter more into public life, and introduced himself the next year into the court of Carlo Emanuele, duke of Savoy, of whom we have the following interesting account.

‘Carlo was one of the most distinguished among ‘a race of princes, more sagacious in discovering their true interest, more decisive in their resolutions, and more dextrous in availing themselves of every occurrence which presented itself, than any perhaps that can be singled out in the history of mankind.’* Environed by powerful neighbours, whose motions it was necessary to watch with the strictest attention, their characters were, in a great degree, formed by their situation. To the qualifications in a prince so circumstanced, Carlo united an ardent passion for letters. He loved and patronised the sciences, and the elegant arts; and he invited the wandering muses to his court. Tassoni relates, that he has seen him seated at a table surrounded with sixty prelates and erudite men of different countries, conversing learnedly upon the various and dissimilar subjects of history, poetry, physic, chemistry, astronomy, tactics, and the fine arts, varying his language according to the nature of his subject, or according to the

* Robertson's History of Charles V. Book XII.

particular nation or pursuit of the respective persons whom he occasionally addressed. Of the fruits of his studies, there still remain, or were lately remaining, in his own hand-writing, two voluminous manuscripts, in Italian, of an history of the founders of the principal European monarchies, and a treatise, in French, on heraldry. The wisdom, learning and valorous deeds of this amiable, accomplished, and heroic prince, are recorded in the page of history; and his taste, genius, and munificence, live in the glowing numbers of Marino, Chiabrera, Guarini, and Tassoni.' pp. 115, 116.

The patronage of the house of Savoy was, however, far from being propitious to Tassoni; his honours were of a very empty nature. At one time he had an order from the duke for two hundred Roman crowns; but, unfortunately, the coffers just then proved to be empty. Another time he had a prospect of receiving thirty pieces of gold, and three hundred gold crowns, out of certain benefices in Piedmont, which were daily expected to become vacant; but, alas! the incumbents, as fond of the good things of this world as the rest of their brethren, were in no haste to depart. Tassoni waited in vain for their removal to a better state; and this disappointment being succeeded by others, his faith in the malignant aspect of his stars waxed so strong, that in a letter to his friend Barisoni, he said, 'I do not despair of seeing, ere I die, the mountains of the earth fly before me, if I should happen to have occasion to ascend one of them.'

Overwhelmed with the cares, and disgusted with the intrigues, of a courtier's life, Tassoni, after many difficulties and dangers, disengaged himself from the court of Turin, and taking a house in the neighbourhood of Rome, with a garden and vineyard attached to it, he devoted himself to the luxury of 'lettered ease,' cultivating with his own hands his flowers, of which he boasts in a letter to a friend that he had a hundred different-sorts; pruning his vines, and occasionally making war upon the thrushes, a sport of which he appears to have been more fond than 'bard seems.' Persons who have been accustomed to active life and violent excitement of mind, soon become weary of tranquil occupations and sequestered enjoyments. Tassoni quitted his retreat three years after the time he entered upon it, and accepted an appointment under Cardinal Lodovisio, nephew of Gregory XV. and a kind and liberal patron of men of genius, with a salary of four hundred crowns, and apartments in the Cardinal's palace at Bologna. Our Author seems to have kept both himself and his muse in good humour, as well as his patron, who used to laugh immoderately at his effusions. He remained six years in the service of the Cardinal, when death deprived him of his patron. But the stars had by this time changed their aspect: Francis I. one of the most accomplished princes of his age, a munificent patron of letters and the fine arts, was at this period the reigning sovereign

of Modena. He immediately invited Tassoni to his court, appointed him one of his gentlemen in waiting, with a liberal salary, and at the same time nominated him a member of his council. Thus covered with honours and easy in circumstances, it was Tassoni's rare and enviable fate to close his days in his native city, fortunate in meeting there with some of his early friends, and proving himself deserving of his good fortune, by encouraging elegant literature, performing acts of charity and benevolence, and serving his natural sovereign with fidelity and zeal. There are persons who reap more benefit from prosperity than from adversity. Tassoni appears to have been of this description; he became infuriated under opposition, but under soothing circumstances he was kind and gentle. He was never married: like Petrarch he had one natural son, whom, in early youth, he disliked for his profligacy; but from whom, in later life, he received comfort in consequence of his amended conduct.

Mr. Walker's minute and elegant criticism of '*La Secchia Rapita*,' will, we hope, so far turn the attention of the public to its merits, as to procure us a good translation of it; more particularly as the historical and personal allusions, even at this distance of time, are susceptible of easy and interesting illustration. It is almost unnecessary to say, that these *Memoirs*, like Mr. Walker's other productions, abound with entertaining anecdotes and interesting remarks.

We shall conclude this article with some observations on the state of patronage in Italy, in the seventeenth century, which Mr. Walker remarks his researches warrant him in making.

'Men of learning and genius were, during that period, rarely allowed to pine in indigence and obscurity. They were not compelled to ascend to the chilly region of the garret, and to write for bread at a "broken pane." Princes sought them out, received them into their courts, admitted them into their cabinets, and investing them with diplomatic powers, dispatched them on missions to the neighbouring courts. Nor were the doors of the palaces of the nobility, or of the chief dignitaries of the church closed against them. In many of these palaces a state and splendour, much resembling that of the royal court, were affected. Their households were generally established on the same plan, and their officers bore the same titles. This magnificence of establishment afforded an ample provision and an honourable asylum for indigent merit, while it proved an incitement to the cultivation of elegant literature. The votaries of the muses, if the muses were propitious, were not diverted from their pursuits by the dread of future scorn or neglect. They knew that if they should not be honoured with the protection of their sovereigns, they might look forward, with well founded hope, to a provision, and to flattering distinctions, in some of the palaces of the prelates, or of the nobility. Nor were their feelings in danger of being wounded: for if invested with the titles of chamberlains, gentlemen in waiting, or secretaries,

they felt honoured by the distinction, as the same respectability attached to these offices on private establishments, as to those of equal rank in the households of sovereign princes, provided that the investiture proceeded from holy, or from noble hands.' pp. 183—185.

When we contrast this account with the board wages, and vulgar appendages in the establishments of some of our nobility in the present day, we feel an increasing desire for the diffusion of works which may direct them to the imitation of some of the most laudable customs of their ancestors, who were attentive to the quality as well as to the number of those whom they retained under their roofs, and who seemed to think it one of the privileges of rank to encourage the efforts of those who had only their talents to ennoble them.

Art. X. *Philosophical Transactions* of the Royal Society of London, For the Year 1814. Parts I. and II. 4to. G. and W. Nicol. London, (*Chemical and Physiological Papers*).

[*Concluded from p. 369 of our last Number.*]

An Account of a Family having Hands and Feet with Supernumerary Fingers and Toes. By Anthony Carlisle, Esq. F. R. S.

THE singularities of anatomical structure of which we have a statement in this paper, occurred in the family of the American boy who was lately exhibited in London, on account of his extraordinary powers of calculation by memory. Mr. Carlisle has stated the particular facts with great circumstantiality, as he received them from Abiah Colburn, the boy's father. The peculiarity was introduced into the family by the mother of Abiah Colburn, his father having no such deviation from the ordinary structure. Of the issue of this marriage, four in number, three had the peculiarity in both hands and both feet; the fourth had one hand and one foot naturally formed. The mother of Abiah Colburn had herself derived the peculiarity from her mother, the father having his hands and feet naturally formed, and all the children of this marriage, eleven in number, were reported to Mr. C. to have been completely marked with the mother's peculiarity, though she herself had one hand without the supernumerary finger. The knowledge of the parties did not extend farther back.

The wife of Abiah Colburn, the father of Zerah Colburn, the calculating boy, had no deviation from the ordinary structure; but of their children, eight in number, four inherit the father's peculiarity more or less completely; the other four being perfectly free from it. The subject is extremely curious and interesting in a physiological view; but the facts hitherto col-

lected, are too scanty to authorize any general deductions on an inquiry so extremely obscure. Mr. C. justly remarks that 'it is not altogether vain to expect, that more profound views, and more applicable facts, await the researches of men, who have as yet only begun to explore this branch of natural history, by subjecting it to physical rules.'

Experiments and Observations on the Influence of the Nerves of the Eighth Pair, on the Secretions of the Stomach. By B. C. Brodie, Esq. F. R. S. Communicated by the Society for the Promotion of Animal Chemistry.

The prosecution of the inquiry into the influence of the nervous system on the secretions of the animal economy, has been found to be obstructed by almost insufferable difficulties; and with reference to the nerves of the stomach, the death of the animal has generally occurred too early after the division of the nerves, to allow time for ascertaining its effect on the gastric secretions. As, however, the action of arsenic on the animal economy, occasions a very copious and almost immediate secretion of mucous in the stomach, Mr. B. thought it might afford some illustration of this subject, to ascertain the effect which the division of the nerves of the eighth pair might have in an animal to whom this poison was applied. Four experiments were made, and the arsenic was applied immediately after the division of the nerves, either directly to the stomach, or to some other part of the body. In either case, the effect would have been a copious secretion of mucous into the stomach, had the animal been entire; but in the animals subjected to these experiments, though the poison produced death in a few hours, the stomach presented no appearance of unusual or unnatural secretion; nor had any been discharged by vomiting or otherwise during the life of the animal, though the mucous membrane was much inflamed. This result is certainly strongly in favour of the opinion, that the secretions are greatly under the control of the nervous power.

On a Fossil Human Skeleton from Guadaloupe. By Charles Konig, Esq. F. R. S.

The block in which these human bones, improperly denominated a fossil remain, are imbedded, was brought from Guadaloupe by Sir Alexander Cochrane. It is about a foot and a half in thickness, of a flattened oval figure, and weighing nearly two tons. The whole has very much the appearance of a huge nodule, which had been disengaged from a surrounding mass.

From notices by General Ernouf, in the *Annales de Museum* for 1805, and by M. Lavoisier in his *Voyage à la Trinidad*,
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published in 1813, it appears, that these remains exist on a portion of the windward side of the *Grande-Terre* called *La Moule*. The situation of this skeleton in the block, is so very superficial, that Mr. K. thinks it probable its existence may have been indicated in the rock on the coast, by the projection of some portion of the bones of the left fore arm. He has given a very circumstantial account of the skeleton; and has accompanied it with an engraving, which conveys a still better idea than any description can do of its natural appearance and situation, in relation to the block in which it is imbedded.

The skull is entirely wanting, which is the more to be regretted, as its form might possibly have led to some probable conclusion as to the peculiar race to which the individual belonged. The profound researches of Cuvier, have conferred a high degree of importance on the study of the organic remains of former ages, since by connecting them with geology, he has proved how precious are the elucidations which they afford of the history of the globe. In this point of view, the skeleton described in this paper, though it has proved on examination to be only an inerustation, possesses a peculiar interest, as it is, we believe, the only example which has yet been observed, of human remains occurring in any of the strata of the globe. The rock in which it was found, is calcarious; but the information on this subject is too scanty and imperfect to afford a basis for any very positive conclusions as to its probable age; and until the geological structure of the West Indian Islands shall have been more carefully studied, any attempt to assign its probable date would be premature and unsatisfactory.

Observations on the Functions of the Brain. By Sir
Everard Home, Bart. F. R. S.

This paper exhibits a highly philosophical attempt to elucidate the physiology of the brain, by an attentive study of its pathology; and it is, perhaps, the only means which affords a reasonable prospect of our ever arriving at any safe and satisfactory conclusions, relative to functions of any particular portions of this most important organ. In this point of view, every injury done to the structure of the brain, either by accident or disease, may be considered as an experiment made upon it, and a careful observation of the derangements produced on the functions of the nervous system during life, connected with a minute and accurate examination of the parts after death, may ultimately lead to conclusions which may enable us to assign to each individual part, its appropriate function in the animal economy.

As the commencement of such an investigation, this paper is curious and valuable. It contains the results of the observa-

tions which the Author's opportunities have enabled him to collect, and we hope it will stimulate others to preserve and communicate similar records of cases which come under their notice. We frankly confess our inability to do justice to the communication, by any abstract which our limits would allow, and we shall, therefore, merely transcribe the heads or sections under which the observations are classed. These are—the effects produced by an undue pressure of water upon the brain—by concussion—by the preternatural dilatation or disease of blood vessels—by the extravasation of blood—by the formation of pus—by the depression and thickening of different portions of the skull—by the pressure of tumours—by injury done to the substance of the brain—by alterations of structure from disease—and by injury done to the spinal marrow.

Further Experiments and Observations on Iodine. By Sir H. Davy, LL. D. F. R. S. V. P. R. I.

This paper contains some additional observations on the triple compounds containing iodine and oxygen, which are analogous to the hyperoxymuriates; on the hydroionic acid, and its compounds; on the other acid compounds of iodine; on the action of some compound gases upon it, and on the means of detecting it in its combinations; and on certain properties of its combination with sodium.

In order to obtain the triple combination of iodine and oxygen, with the fixed alkalies, it is necessary to boil the products repeatedly in small quantities of alcohol, of specific gravity from 8.6 to 9.2, the binary combination of iodine with the alkali is thus removed, as the alcohol dissolves it readily, but has very little action on the triple compound. The experiments of Sir H. were made with the triple compound of potassium, as being most easily procured; but the properties of that with a base of sodium appear to be precisely analogous. When pure, it is nearly tasteless; it has no action on vegetable colours; is scarcely soluble in cold water; but more so in that which is made hot; and when thrown into concentrated sulphuric, nitric, or phosphoric acids, it has no violent action upon them; but aided by heat, it is dissolved in them, and solid crystallized compounds are formed, which are intensely acid. If its combination with nitric acid is strongly heated, the nitric acid is driven off, and at the temperature at which it is entirely expelled, the compound itself begins to decompose, and to afford a little iodine, and a considerable proportion of oxygen. If the combination which it forms with sulphuric or phosphoric acid, is heated to the degree at which the acids are sublimed, the triple compound is itself decomposed, oxygen and iodine are separated, and acid sulphate

or phosphate of potash remains. If when the combination is rendered fluid by heat, a little sugar, or other combustible matter is added to it, there is violent action, and the iodine is disengaged with great rapidity. The triple compound dissolves without decomposition in phosphorus acid; but when the solution is heated, the acid attracts the oxygen, the iodine is set at liberty, and phosphate of potash is formed. If it is thrown into muriatic acid, there is an effervescence, the odour of chlorine becomes evident, the liquid becomes yellow, and when evaporated it yields chlorionic acid. When the solution of hydroionic acid in water is poured upon the triple salt, iodine is instantly produced in considerable quantity. Acetic and oxalic acids dissolve the triple compound without decomposing it; but on heating the solution in oxalic acid, charcoal is deposited, and the iodine immediately appears. When it is dissolved in sulphureous acid, iodine is immediately produced, and the acid is converted into the sulphuric, and if the quantity of acid is not too large, it dissolves part of the iodine and becomes yellow.

The binary compound of iodine and potassium has no action on oxalic, acetic, sulphurous, or phosphorous acid, except it is mixed with the triple compound, when it is immediately decomposed by these acids, and the iodine is set free. The double compound in its pure state is very slowly decomposed by muriatic acid; but when a mixture of the binary and triple compound is exposed to the action of this acid, muriate of potassa is instantly formed; and if the proper proportions are used, none of the salts remain, the results being only muriate of potassa, and oxychloric acid. A mixture of the binary and triple compounds, acted upon by glacial hydrophosphoric acid, affords iodine in large quantity, but the binary compound alone yields only hydroionic acid, and Sir H. recommends this as the best mode of procuring this acid in a pure form. From a comparative estimate of several analyses, Sir H. thinks the triple compound consists of one proportion of iodine, one of potassium, and six of oxygen. He proposes for these compounds the name of *oxy-iodes*, the specific appellation being derived from the base to which the oxygen and iodine are united.

The best method of procuring hydroionic acid, is by the action of hydrophosphoric acid on the binary compound of iodine and potash. It is rapidly decomposed by being heated in its gaseous form, in contact with oxygene, a solution of iodine, and hydroionic acid in water being formed. It is also slowly decomposed by heat alone, affording a deep red brown, easily fusible substance, which appears to be a combination of hydroionic gas in with iodine. When the acid gas is condensed in water, it is instantly decomposed by nitric acid, iodine being precipitated. The solution of hydroionic acid gas in water, absorbs

oxygen rapidly from the atmosphere, becoming first yellow, and afterwards of a deep tawny orange colour. The absorption of oxygen is assisted by light and heat; and Sir H. thinks the concentrated acid will probably form an eudiometrical substance superior to any which we at present possess. It is decomposed by being heated with hyperoxymuriate of potash, iodine being disengaged. It is decomposed also in solution, as well as in the gaseous state, by all the metals with which it has been tried, except gold and platinum; but in some cases it requires the assistance of heat. The liquid acid tarnishes silver at common temperatures, and slowly dissolves mercury when boiled upon it. It dissolves the alkaline and common earths, and forms with them compounds strikingly analogous to the salts which they form when combined with muriatic acid.

The acid formed by the combination of iodine with chlorine, is extremely volatile. It appears probable, from several experiments on the proportions in which these bodies unite to form chlorionic acid, that it consists of one proportion of iodine united to one of chlorine; but they are evidently capable of combining in different proportions. The acid formed by the sublimation of iodine in chlorine in great excess, is of a bright yellow colour; when fused it becomes of a deep orange colour, and when sublimed it forms a deep orange-coloured gas. It is still capable of uniting with much iodine when they are heated together, its colour becomes consequently deeper, and they rise together in the gaseous state. The solution of the acid in water, also dissolves iodine in large quantity, so that the proportions in which they combine may admit of considerable range. The pure solution of chlorionic acid much diluted, loses its colour when agitated in contact with chlorine for some time; and in this state, when poured into solutions of the alkaline salts or alkaline earths, it causes a precipitation of substances, having the properties of the triple compounds called oxyiodes.

If the acid is in its ordinary state, or has not been rendered colourless by agitation with chlorine, at the same time that the oxyioid is thrown down when it is added to an alkaline solution, a considerable quantity of iodine is disengaged; and if the acid solution is concentrated, it cannot be deprived of this property. It throws down a precipitate from muriate of baryta, which has all the properties of an oxyioid, and the liquid becomes at the same time very acid. The colourless acid, added to a strong solution of ammonia, occasions the precipitation of acobite powder, which detonates feebly at a low temperature, the products being iodine, and a gas which does not support combustion; with the highly coloured acid, the precipitate from a solution of ammonia is black, and detonates with much greater force, by the slightest touch or motion. It appears to

be the same substance as is procured by the direct action of iodine on ammonia, which is a compound of that body with azote. Chlorionic acid occasions a copious precipitation when added to solutions of the metallic salts; and as the action is unaccompanied by any effervescence, Sir H. presumes, from analogy, that the precipitate consists of a triple combination of the metal with iodine and oxygene. Sulphate of iron, nitro-muriate of lead and tin, and nitrate of copper, are the only metallic salts with which the experiment appears to have been made.

Of the compound gases, Sir H. has submitted iodine to the action of sulphuretted hydrogen, olefiant gas, nitrous gas, and carbonic oxide. It combines with sulphuretted hydrogen, forming a reddish brown-coloured liquid, which when thrown into water is decomposed, hydroionic acid being formed, and sulphur precipitated. By subliming iodine repeatedly in dry olefiant gas, a small quantity of a reddish-brown liquid was formed, which is volatile at a low temperature, and gives a yellow tint to water, but does not make it acid. The quantity of gas absorbed is very small. Iodine has no effect on nitrous gas; nor was any combination effected by subliming it in carbonic oxides in ordinary day light: but when the vessel containing carbonic oxide and iodine in a gaseous state was exposed to the direct rays of the sun, a small quantity of a limpid fluid, having an acrid taste, was formed; so that it is probable, like chlorine, it may be combined with carbonic oxide by the action of solar light.

The best test of the presence of iodine in any compound, is afforded by its action upon silver. Water which contains less than $\frac{1}{10000}$ part of its weight of the double or triple alkaline compound, tarnishes polished silver, and the effect produced by the compounds of iodine may be distinguished by this circumstance from that produced by the alkaline sulphurets or sulphuretted hydrogen, that the solutions containing sulphurets lose their power of tarnishing silver, by being boiled slightly with a little muriatic acid, but those which contain iodine do not.

Sir H. examined specimens of alkali produced from vegetables growing on the sea shore, from Sicily, from Spain, and from the Roman states, without obtaining any indications of the presence of iodine; nor did he gain any unequivocal evidence of its existence by the evaporation of sea-water taken up on the coast of Liguria, in a part of the bay remote from any source of fresh water. But the first crystals of salt which were formed, appeared to him to tarnish silver on which they were fused more than the last. It is scarcely possible to doubt that iodine does exist in sea-water in minute quantity, and Sir H. thinks it is probably in a state of triple union with oxygene and sodium, and that it is separated with the first crystals

of muriate of soda which are formed. Sir H. thinks it not improbable that the superiority of bay-salt over rock-salt, in preserving meat and fish, may be owing to the presence of a minute quantity of this singular body. Some of the binary and triple compounds of iodine with sodium, were rubbed on pieces of beef which had been several days killed, and they did not putrify.

Observations respecting the natural Production of Saltpetre on the Walls of subterraneous and other Buildings. By John Kidd, M. D. Professor of Chemistry at Oxford.

This is an ingenious paper, but it is not susceptible of abridgement, nor does it throw any new light upon the most curious and obscure part of the subject to which it relates, viz. the source of the potash which is contained in the nitre, and the existence of which in the situations where nitre spontaneously forms, is unsupported by any evidence which is not entirely gratuitous. Observations conducted with the minuteness and accuracy which characterize this paper, and connected with more refined analytical researches, can alone afford any satisfactory elucidation of the subject.

On the Nature of the Salts termed triple Prussiates, and on Acids formed by the Union of certain Bodies with the Elements of the Prussic Acid. By Robert Porrett, jun. Esq.

This is an elaborate communication which opens some new and interesting views of the nature of Prussic acid, and its combinations. The object of the paper is very clearly stated by its Author, to be 'to reconcile with the general properties of other saline bodies the anomalies which the triple prussiates present; to simplify the received opinion respecting their nature, and to make known some new acids which I have discovered.' Mr. Porrett considers the class of salts which have been termed triple Prussiates, as binary compounds, of which the acid is not the Prussic, but a new acid into which the black oxide of iron enters as a component part, that substance being superadded to the other elements of Prussic acid in order to its formation. The evidences adduced in support of this view of the subject, in addition to the anomalies which encumber the received theory, are, the results of the decomposition of the triple Prussiates by the Voltaic battery, and also by the agency of ordinary chemical affinities. Triple Prussiate of soda was exposed to a battery of small plates for twenty hours, and the soda was attracted to the negative pole, the iron passing over with the other elements of the Prussic acid to the positive

one, which Mr. P. fairly concludes would hardly have been the case if the iron had entered into the composition of the salt as a base, and not as a component part of the acid.

Triple prussiate of barytes was decomposed by sulphuric acid, the utmost care being taken not to add more acid than was necessary to saturate the barytic earth contained in the solution; the pure acid of the triple Prussiate consequently remained in the solution after the sulphat of barytes had subsided. It exhibited the following characters. Its colour was a pale lemon yellow, it had no smell, and was decomposed by a gentle heat, or a strong light; Prussic acid being then formed, and white triple Prussiate of iron, which rapidly absorbing oxygen from the atmosphere, become the blue triple Prussiate. It forms the triple Prussiate by direct combination with the alkalies, earths, or metallic oxides. It displaces acetic acid from all its combinations in the cold; and it expels all other acids from those combinations with the base of which it forms an insoluble salt. Its ready decomposition by heat sufficiently accounts for its not being obtained from the triple Prussiate by distillation, and for the formation in these cases of Prussic acid, and triple Prussiate of iron.

‘By proving that the oxide of iron, contained in the triple prussiates, is an elementary part of an acid, *sui generis*, the several anomalies mentioned in the beginning of this paper, are easily explained; for instance, its occasioning the simple prussiates to pass from an alkaline to a neutral state, is owing to its constituting, with the other elements present, a new acid having much stronger acid properties than the prussic. Its not being affected by the usual tests for iron, is owing to its existing as an element of an acid, in which state it is no more to be expected that it should be discovered by the ordinary re-agents, than that the sulphur in sulphuric acid should blacken metallic solutions. Finally, its accompanying the elements of the prussic acid in all cases of transfer from one base to another, is owing to its forming with these elements the acid of the triple prussiates, which acid when transferred by stronger affinities, carries with it of course all its component parts.’

Mr. P. thinks that he has ascertained that the elements which combine to form Prussic acid, are capable of uniting with other substances besides black oxide of iron, to as to form peculiar acids having properties perfectly distinct and characteristic. Sulphur is one of the substances which Mr. P. has discovered to enter into such a combination, and he has given some account of the new acid obtained by this means; but the investigation is as yet confessedly imperfect. In consequence of these new discoveries, Mr. P. thinks himself authorized to propose some innovations on the received nomenclature of these compounds. By forming the initial letters of the elementary bodies which enter into the composition of Prussic acid into a new word, and adding

the termination *ic*, he gets the term *chyazic*, and then by prefixing to this term the word *ferruretted*, *sulphuretted*, &c. we have distinctive appellations for the new acids. Thus the *ferruretted chyazic acid* is the new name proposed for the combination of *prussic acid* with *black oxide of iron*. We should be glad to see some logical principle adhered to in the new coinage of terms, to which the daily extension of chemical discovery may give rise; for without this we may expect the science to be overwhelmed with names, as barbarous and uncouth as those which were swept away by the truly philosophical reformation of Lavoisier.

Mr. P. has given some elaborate analytical details relative to the composition of the *ferruretted chyazate of potash*, (*triple Prussiate of potash*)—and of *barytes*, and of its combination with *peroxide of iron*: and also of *sulphuretted chyazic acid*, and some of its saline compounds.

Some Experiments on the Combustion of the Diamond and other Carbonaceous substances. By Sir Humphry Davy, L. L. D. F. R. S. V. P. R. I.

These experiments were undertaken for the purpose of affording farther elucidation of the nature of the diamond, and its relation to other species of carbonaceous matter; for the extraordinary differences in physical character between diamond and common charcoal, naturally induce a doubt as to the perfect accuracy of those experiments, which when fairly followed out in their legitimate consequences, establish the absolute identity of their chemical character. The experiments detailed in this paper afford the most unequivocal evidence in support of the inference drawn from all former experiments on the diamond, that it is perfectly pure carbonaceous matter, and that consequently the only product obtained by its combustion in pure oxygen gas, is *carbonic acid gas*; in no respect differing from that obtained from *carbonat of lime*, or from any other source.

The experiments were made with the great lens in the cabinet of natural history at Florence; and Sir H. had an opportunity of observing that when diamond is strongly ignited in a thin capsule of platinum perforated with numerous orifices, so as to admit the air freely, that it continues to burn in oxygen gas after it is removed from the focus of the lens, with a strong red light so brilliant as to be visible in bright sunshine, and with a heat so intense as to fuse a platinum wire which was attached to the capsule.

The other carbonaceous substances which were made the subject of similar experiments, were, *plumbago from Borrowdale*, charcoal formed by the action of sulphuric acid or oil of turpentine, and some formed during the formation of sulphuric ether, and from which nitric acid had been distilled and subsequently

ignited, and charcoal of oak which had undergone the same process. In the combustion of these different varieties of charcoal, some aqueous moisture was uniformly produced, and when the original temperature of the globe in which the experiment was made, was restored, it was found condensed in the inside of the vessel; the largest quantity was afforded by the charcoal of oak wood, the least by that of oil of turpentine; the diminution of volume in the former case was equivalent to 513.3 grains of mercury, in the latter to 107.5 grains; the quantity of oak charcoal burnt having been 5 grains, and of the other 3 grains; the diminution of volume in the experiment with charcoal from alcohol, was equal to 194.5 grains of mercury, the quantity burnt having been 2.5 grains.

Sir H. thinks it probable from these facts, that the common carbonaceous substances contain a small portion of hydrogen in a state of intimate combination, since it is improbable that water should remain combined with them at a red heat, and igniting plumbago by Voltaic electricity, he never observed any aqueous moisture to be disengaged. The quantity of hydrogen is, however, so extremely minute, that Sir H. thinks it exceedingly improbable it should be the source of the different physical properties which characterize those different forms of carbonaceous matter; and the essential difference he thinks, with the late Mr. Tennant, depends upon the state of crystallization which is peculiar to diamond. A farther proof of the existence of hydrogen in the common varieties of carbon, and of diamond being free from it, is afforded by igniting them in chlorine, for all of them except diamond, occasion the formation of muriatic acid, but the chlorine undergoes no change, and the diamond suffers no diminution of weight, when it is ignited in that gas.

Some Account of the Fossil Remains of an Animal more nearly allied to Fishes than any other classes of Animals.
By Sir Everard Home, Bart. F. R. S.

On an easier Mode of procuring Potassium than that which is now adopted. By Smithson Tennant, Esq. F. R. S.

The improvement in the process for procuring potassium, suggested in this communication, is that of obtaining it by distillation in a gun barrel, the materials, iron turnings and potash, being introduced together into the barrel before it is placed in the furnace. Into the upper part of the barrel, a narrow piece, nearly fitting it, is to be inserted, open only by a perforation at the lower end to admit the vapour of the potassium to pass into it.

The most convenient dimensions of the apparatus are, for the external barrel to be about a foot and a half long, and the internal one seven or eight inches. The latter should not be wholly inserted in the former, but about an inch of it left out for the greater ease in with-

drawing it. The width is in general determined by that of the common gun barrel, but may be increased to a certain degree. I have had the thick part of a gun barrel so much enlarged by hammering it thinner, as to contain twice as much iron turnings and potash, and have employed it with success. But, on the other hand, there are limits to this extension of width, arising from the increased difficulty of making the heat penetrate throughout. The opening of the barrels at the top must be covered with a cap or wide tube, which being at a distance from the fire need only be fastened with sealing wax; but for the greater security of keeping this part cool, the whole of the tube which is out of the fire should be wrapped round with linen or blotting-paper kept wet. The opening of the wide tube must be closed with a cork, having a crooked tube of glass through it, containing a drop of mercury, which being moved by the passage of the air, shews that the vessels are perfectly tight.

In this mode, as in the common one, a very strong heat is necessary to be kept up for near an hour, and to enable the barrel to support it, a coating of lute, carefully applied, is necessary. Mr. T. recommends the lute to be made of a mixture of Stourbridge clay, with a larger proportion of the same clay burnt and pulverized.

On the Influence of the Nerves upon the Action of the Arteries. By Sir Everard Home, Bart. F. R. S.

The facts which form the basis of this communication are not numerous, but the evidence they afford of the action of the arteries being under the influence of the nerves, is tolerably conclusive. The carotid artery of several animals was laid bare, and the nervous bundle formed by the intercostal nerve and parvagus was separated by a probe being introduced under it; it was then touched by a solution of caustic potash at the part which passed over the probe, and the effect, as remarked by several competent observers, was a considerable increase in the force of action of the artery, which continued several minutes. A few experiments were also made to ascertain the relative power of heat and cold, as stimulants to the nervous system, one arm being surrounded by bladders filled with ice, and the other immersed in water heated to 120° or 130°, beyond which the heat could not be borne. The stroke of the pulse in the arm which was surrounded with ice, was distinctly the most vigorous, that of the heated arm being comparatively soft and weak. This experiment was made on several individuals with uniform results.

On the Means of producing a double Distillation by the same Heat. By Smithson Tennant, Esq. F. R. S.

The economical application of the heat employed in distilla-

tion proposed in this paper, depends upon the well known fact, that the removal of the pressure of the atmosphere occasions all liquids to boil at a much lower temperature than under the common atmospheric pressure. To effect a second or double distillation by the same heat, it is only necessary, therefore, that the water employed to condense the steam of the first distillation, should be inclosed in a vessel made perfectly air tight, and supplied with stop cocks. These are to be closed as soon as the atmospheric pressure has been removed by the formation of steam, to effect which the assistance of additional heat is necessary, in the first instance, but it is no longer wanted after the stop cocks have been closed. When this has been effected, the heat supplied by the condensation of the steam of the first distillation will carry on the second process; and if proper precautions are used to prevent the escape of heat from the surface of the apparatus, about three-fourths of the quantity obtained by the first distillation may be procured by the second. In situations, therefore, where fuel is expensive, it is obvious that the improvement suggested by Mr. T. might be adopted with advantage.

An Account of some Experiments on Animal Heat. By John Davy, M. D. F. R. S.

The experiments detailed in this communication, refer to the relative capacities of venous and arterial blood for heat, to their comparative temperature in the living animal, and the temperature of different parts of the animal body. These are inquiries obviously of primary importance in reference to the true theory of animal temperature, though the want of correspondence in some of the results obtained by different experimentalists, still leaves the subject open to further investigation. Dr. Davy, for example, states, that in all his experiments he found the temperature of arterial higher than that of venous blood, (generally by two or three degrees,) and the temperature of the left ventricle of the heart higher than that of the right; while the observations of Mr. Astley Cooper and of Mr. Coleman stand directly opposed to them, though their competency as observers is most unquestionable. The general conclusions of Dr. Davy from his experiments, are

‘ That there is no material difference between venous and arterial blood in respect to specific caloric, excepting what arises from difference of specific gravity; that the temperature of arterial is higher than that of venous blood, and the temperature of the left side of the heart than that of the right; and lastly, that the temperature of parts diminishes, as the distance of the parts from the heart increases. These conclusions (he observes,) are evidently in direct opposition to Dr. Crawford’s hypothesis; the essence of which is, that the capa-

city of arterial blood for heat is greater than that of venous, that there is no difference of temperature between the two ventricles of the heart, and in fact that the heat of all parts is nearly the same. They are more agreeable to, and indeed they even support the hypothesis of Dr. Black, that animal heat is produced in the lungs, and distributed over the whole system by means of the arterial blood.'

Dr. D. remarks too, that he considers the results of his experiments as not inconsistent with the more recent hypothesis which refers the production of animal heat to the nervous system, as deduced from some experiments of Mr. Brodie. On this subject we may be permitted to remark, that the theory which refers the source of animal temperature to the function of respiration, appears to us to be a philosophical induction from established and incontestable facts, while that which attributes it to the agency of the nervous system, is unsatisfactory, since it leaves the temperature itself unaccounted for. We know that in every other instance in which carbon and oxygen enter into combination, sensible caloric is evolved; we know that in the lungs of every living animal the combination of these principles is perpetually going on by means of respiration; we can calculate with the most perfect accuracy the quantity of carbon which is thus removed from the animal economy in any given period of time; it is demonstrable that the heat thus proved to be evolved, is sufficient to maintain the temperature of the animal body, and the evidence that this is the true source of animal temperature appears, therefore, as complete and satisfactory as the subject admits of. And to place the imperfectly developed investigations on the influence of the nervous system which have been as yet made, in competition with a theory which is so firmly supported, is perfectly unphilosophical. Whatever may be the influence which the progress of physiological inquiry may prove to belong to the nervous system, in controlling the distribution of animal heat to particular parts or organs, we have no hesitation in expressing our conviction, that its primary source must be sought in the function of respiration.

Erratum at Page 490, line 3 from bottom.—*For* justly *real* partly.

ART. XI. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

In the press, and nearly ready for publication, a new edition, beautifully printed, of that splendid work, the Heads of illustrious Persons of Great Britain, with the Lives and Characters of each Person. By Thomas Birch, A.M. F.R.S. The whole of the Portraits, 108 in number, were originally engraved by the celebrated Houbraken and Vertue. The greater part of a century has elapsed since the publication of the original edition, the scarcity of which, and the high price it now bears, together with the increasing avidity with which copies that occasionally occur for sale are sought after, will, it is presumed, be thought a sufficient apology for the appearance of a new edition. No expense has been spared in the execution; the plates have undergone a careful and minute revision by a celebrated engraver, who has spent upwards of three years in restoring them to their original splendour, at an expense of upwards of two thousand pounds. The greatest care has also been taken of the typographical part, which will be finished in the first style of modern printing, on a superior royal folio paper, manufactured solely for this Work. A few copies are printing in imperial folio.

Proposals are issued for publishing, in 4 vols. 8vo. the whole Works of the Rev. Oliver Heywood, B.A. with a new and enlarged Account of his Life, with much interesting matter from his MSS. a beautiful engraving of the Author, Facsimile of his Handwriting, copious Index, &c. &c. By the Rev. Richard Slate, of Stand, near Manchester, and the Rev. William Farmer, of Leeds.

We are happy to learn that the Franklin Manuscripts are now to be immediately brought before the Public. They consist of the Dr's. Life, written by himself to a late period, and continued by his Grandson and Legatee, William Temple Franklin, Esq. to the time of his Death; his private and familiar Correspondence, Posthumous Essays, &c. &c.

The fourth volume of Stuart and Revett's Antiquities of Athens, &c. is just published, edited by Joseph Woods, Architect. This volume contains 88 Plates, besides 15 Vignettes, engraved by the best Artists, uniformly with the preceding volumes; together with historical and descriptive accounts of the several subjects; also a portrait of Mr. Revett, from a picture painted by himself, and engraved in the line manner, by Isaac Taylor, and Memoirs of the Lives of the Authors.

Messrs. Stuart and Revett being detained at Venice, in their way to Athens, made an excursion to Pola, where they passed six months in measuring the subjects, and in making the drawings, which are now submitted to the Public; and which formed a part of their original scheme of publication. The first three volumes of the Antiquities of Athens, &c. containing 281 plates, may be had, price 17l. 17s. in boards.

The Dictionary of Living Painters, Sculptors, Engravers, &c. forming a Companion to the Dictionary of Living Authors, will appear in the course of a few weeks.

The Narrative of a Ten Years Residence at the Court of Tripoly, from the original Correspondence in the possession of the Family of the late Richard Tully, Esq. the British Consul, is nearly ready for publication.

Dr. Duncan, senior, of Edinburgh, is preparing for the press, a new edition of his Observations on the distinguishing Symptoms of three different Species of Pulmonary Consumption, the Catarrhal, the Apostematous, and the Tuberculous.—The Appendix, in which he gave some account of an Opiate Medicine, prepared from common Garden Lettuce, and which he has denominated Lactucarium, will be considerably enlarged, with Observations communicated to him by several of his Friends who have employed it in Practice.

Mr. C. S. Gilbert will soon publish, in two royal quarto volumes, an Histo-

rical Survey of Cornwall, illustrated by numerous engravings, from drawings by Mr. H. Parker, jun.

The Rev. And. Thompson, of Edinburgh, has nearly ready for publication, *Lectures, Expository and Practical, on Select Portions of Scripture*, in two octavo volumes.

Mr. Scoresby has in the press, the *History of East and West Greenland, and the Northern Whale Fishery*.

The seventh and eighth volumes of Campbell's *Lives of the Admirals*, commenced by the late Henry Redhead Yorke, are now in the press, and will complete that work early in the ensuing summer.

Dr. P. Kelly will soon publish an *Essay on Weights and Measures*, ancient and modern, with remarks on the principles and provisions of the Bill now before Parliament.

Dr. Adams is preparing for the press, *Memoirs of the Life, Doctrine, and Opinions of the late John Hunter*, Founder of the Hunterian Museum at the College of Surgeons in London.

Nearly ready for publication, a new edition, carefully revised, of that valuable Work for Students and Biblical Scholars, *Harmer's Observations on divers Passages of Scripture*, drawn up by the Help of Books of Voyages and Travels to the East. Edited by Adam Clarke, LL.D. F.A.S.

A new Work by Miss Taylor, Author of "Display," is in the press, and will appear in a few days.

The Rev. Harvey Marriott will publish early in May, a new and corrected edition of a *Course of Practical Sermons*, expressly adapted to be read in Families.

A new edition of Mrs. Taylor's *Precept of a Mistress to a young Servant*, is in the press.

In the press, a *Voyage round the World, from 1806 to 1812*; in which Japan, Kamschatka, the Aleutian Islands, and the Sandwich Islands, were visited. Including a Narrative of the Author's Shipwreck on the Islands of Sannaek, and his subsequent wreck in the Ship's Long-boat. With an Account of the present State of the Sandwich Islands, and a Vocabulary of their Language. By Archibald Campbell. Illustrated by a Chart. 8vo.

Mr. Allen's Work, entitled *Modern Judaism*, announced some time ago, is expected to be published in the course of the present month.

Speedily will be published, *Letters to a Nobleman*, proving a late Prime Minister to have been Junius, and developing the secret Motives which induced him to write under that and other Signatures: with an Appendix, containing a celebrated Case published by Almon in 1768.

The MS. Pentateuch noticed in the last number, had its length erroneously stated, the two volumes, or double roll, being 159 feet long; and it is in excellent preservation.

The Rev. Dr. Hawker has nearly completed his valuable Commentary on the Old and New Testaments, with the Text at large. Part 37 is just published, and the Work will not make more than 40 Parts, the whole of which will be published in the ensuing Spring. An edition of a smaller size, without the text, is also published on a very cheap scale.

In the press, an elegant Work on Scripture Genealogy, consisting of thirty-five engraved tables, exhibiting the correct Genealogy of Scripture from Adam to Christ, to be accompanied with descriptive letter-press, and comprised in one volume royal quarto. The small vignettes which are introduced into the work, are extremely curious, and executed in a masterly style.

The first and second Parts have appeared of the *Encyclopedia Edinensis*, a Dictionary of Arts, Sciences, and Miscellaneous Literature, in six vols. 4to. Conducted by James Millar, M.D. Editor of the fourth, and greater part of the fifth editions of the *Encyclopedia Britannica*, with the assistance of the principal Contributors to that Work, on a plan which, by abridging what is not generally useful, and treating at greater length the more important branches of knowledge, is likely to be more popular, and to do more for useful science, than any other work of a similar description.

Mr. N. Rogers has in the press, in one vol. royal 12mo. *Lectures on the Elements of Evangelical Religion*, in which several important Differences between modern Arminians and Calvinists are impartially considered, with a view to promote mutual Forbearance.

Mr. Haskins of Holywell, near Watford, has in the press a Poem, in two Cantos, on the Battle of Waterloo, which will be published in the ensuing month.

Mr. Bruce of the Isle of Wight, has in the press, a neat duodecimo volume,

entitled *Juvenile Anecdotes*, or authentic and interesting Facts of Children and Youth.

In the press, the *Round Table*; a Collection of Essays. 2 vols. foolscap 8vo.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

HISTORY.

Annals of the Reign of King George III. from its commencement, to the General Peace, in the year 1815. By John Aikin, M. D. 2 vols. 8vo. 11. 5s. bds.

Memoirs of the principal Events in the Campaigns of North Holland and Egypt; together with a brief description of the Islands of Crete, Rhodes, Syracuse, and Minorca. By Major F. Maule, late of the Queen's Regiment. royal 12mo. 8s. boards.

An Inquiry into the Literary and Political Character of James the First. By the Author of *Curiosities of Literature*. cr. 8vo. 8s. 6d.

MATHEMATICS.

Elements of Plane and Spherical Trigonometry; with their applications to Heights and Distances, Projections of the Sphere, Dialling, Astronomy, the Solution of Equations, and Geodesic Operations; intended for the use of Mathematical Seminaries, and of First-year Men at College. By Olinthus Gregory, LL. D. of the Royal Military Academy, Woolwich. 12mo. 5s. bound.

MISCELLANEOUS.

Prize Essays and Transactions of the Highland Society of Scotland. To which is prefixed, an Account of the principal Proceedings of the Society during the years from April, 1807, to January, 1815, both inclusive. Drawn up at the desire of the Society, by Henry Mackenzie, Esq. one of the Directors. Vol. IV. 8vo. 15s. boards.

Amusements in Retirement; or the Influence of Literature, Science, and the liberal Arts, on the conduct and happiness of Private Life. By the Author of the "*Philosophy of Nature*." Small 8vo. 10s. 6d. boards.

Reasons for not answering Mr. Gifford's Letter to the Bishop of Gloucester, in a Letter to a Friend. By a Clergyman of the Diocese of Lincoln. 8vo. 2s.

Observations on the Chancery Bar. 8vo. 2s.

A Letter of Advice to his Grandchildren, by Sir Matthew Hale, now first published. foolscap 8vo. with a portrait. 4s. 6d.

THEOLOGY.

A Greek Testament, principally taken from the Text of Griesbach. By the Rev. E. Valpy. 12mo. 5s. bound.

Discourses on the Principles of Religious Belief, as connected with human Happiness and Improvement. By the Rev. Robert Morehead, A. M. late of Baliol College, Oxford; Junior Minister of the Episcopal Chapel, Cowgate, Edinburgh. Vol. 2. 8vo. 10s. 6d. boards.

A Familiar and Practical Exposition of the Thirty-nine Articles of the United Church of Great Britain and Ireland. By the Rev. H. C. O'Donnoghue, A. M. Handsomely printed in foolscap 8vo. 7s. 6d. boards.

Horæ Subsivæ; or a Refutation of the popular Opinion, as founded in Prophecy, that Peace will ultimately prevail over the whole World. By Jeremiah Jackson, M. A. Vicar of Swaffham Bulbeck. 8vo. 4s.

The Retrospect; a Review of Providential Mercies: with Anecdotes of various Characters, and an Address to Naval Officers. By Aliquis, formerly a Lieutenant in the Royal Navy, and now a Minister in the Established Church. 12mo. 5s.

TOPOGRAPHY.

A Topographical Account of the Isle of Axholme, in the County of Lincoln. To be completed in two volumes. By W. Peck. Illustrated by engravings of Views, Portraits, &c. Vol. I. 4to. 2l. 2s. boards, and on royal paper, 4l. 4s.

TO CORRESPONDENTS.

We are compelled, by want of room, to defer the conclusion of the article on *Wilson's Dissenting Churches*; also the articles on *SAVING BANKS*, *Spence's Entomology*, *Clarke's Travels*, and several minor publications, which we reserve for the next Number.